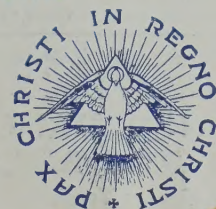


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# SOCIAL JUSTICE REVIEW

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## PLANNING AND PROPERTY

PLANNING in its general sense means the indication of lines to be followed to achieve a certain end. In the special sense which has made it a subject of political and economic controversy it means the State direction of the economic activities of the people. It is also used ambiguously, partly in the general sense and partly in one or other special sense. Controversialists usually speak of public or State planning as opposed to free enterprise, which is also an ambiguous term unless it stands for the public policy of *laissez faire*.

To clear away ambiguity it is necessary to distinguish public planning from public regulation of economic activities. Planning is the determination of ends as well as means; regulation means the making of rules to govern conduct which, within limits set by the regulations, is left free. The laws of war are quite different from a plan of campaign; the rules of the road do not determine any one's destination or choice of route and they allow wide though not absolute liberty as to the means of locomotion. Publicly regulated private enterprise is a feasibly alternative to *laissez faire* whilst publicly planned private enterprise is a contradiction in terms. It is true that regulations may be carried so far as to restrict freedom, so narrowly as to become a virtual determination of the course to be followed and thus approximate to planning but we still have our intelligible distinction between planning and regulation, as between drinking and drunkenness.

Planning is the determination of ends. Herein lies its portentousness. The implications of public planning as regards private liberty are stressed by all the critics of planning. We shall be more candid if we stress the implications regarding private property, for the liberties affected by planning are the liberties of property. But property as it exists today in highly industrialized societies does not command general popularity. It is regarded as an interest of a minority rather than of all the people. Hence it is considered better propaganda to oppose public planning in the name of liberty instead of property.

Whatever propaganda tactics may be, the essential truth for us to grasp is that planning is properly a function of ownership. The use of public property should certainly be publicly planned but the use of private property must be privately planned or it ceases to be private property. Property, or ownership, is defined as an exclusive right, for the owner's benefit, to the control and use of a thing. No one is the owner of something if another directs how it shall be used and what it shall be used for. Planning is the exercise of the right of ownership and so far as the State is the planner of the uses of economic goods the State is acting as the owner.

In laying down as an axiom that planning belongs to ownership we are not prejudging the question of what or how much the State may own. The declared aim of public planning is the right allocation of resources between different industries and services. Resources are labor, land and capital and right allocation is presumed to mean that which is most productive or economic, subject to such considerations as national defense and social welfare. No one disputes the propriety of the aim of right allocation. The doctrine of the classical economists was that free competition is the best and natural means for securing the most economic uses of the factors of production. Other schools of economists, who have not placed such trust in free competition, have all agreed on the aims of efficient use of resources and equitable distribution of the products.

When we perceive the truth that planning is the determination of ends we can enter upon a clear discussion of the planning powers that should be conferred on the State. There are some ends which we all desire which cannot be achieved except by the State. National defense is one such end; this may involve not only the maintenance of military forces, with the necessary taxation, but the strategic planning of transportation and communications and the fostering, by tariffs, subsidies and other means, of certain industries with consequent detriment to other industries. The people of some countries, in the present condition of the



world, may have to submit to State planning for their economic defense, to avoid their becoming excessively dependent on foreign supplies or foreign markets. Rightly or wrongly, modern countries have accepted the conclusion that in order to assure a required standard of universal education, the education of the people should be State education. Private education, when permitted, is financially penalized by what is virtually double taxation of those who provide for it. There is a strong tendency nowadays to regard the individual's health as always a public affair, never entirely private.

I am not now discussing the merits of particular questions like public education and State medicine. I am merely pointing out that State planning means that the State, and not the individual, decides how labor shall be employed and how wealth shall be used. To a certain extent public planning may fit in with private planning. The United States Government directed the resources of the nation, meaning the labor and property of private persons and corporations, to the war effort. There were priorities and restrictions and prohibitions and taxation and compulsory service, but the Government also acted by the ordinary commercial method of offering wages and prices to secure supplies needed for war purposes. The Government planned to attract private enterprise to its service. But even when private motives were utilized the labor and material resources were directed to the State purpose. It could not be otherwise in such a total war effort. The war workers and Government contractors probably failed to realize that they were not being paid the same kind of wages and profits as in peace days. By its control of supplies in the market the Government controlled the ways in which earnings could be spent.

In war we are ready to subordinate our private interests to an overmastering public aim. Total planning wears a different aspect in peace when private interests legitimately demand more consideration. Freedom is proper to man's nature as a rational being with the power to plan his

own life, as a person who is an end in himself, subject to God, and not merely a means to a social end. Those who have this view of the human person will see in him a possessor of rights to life, liberty and the pursuit of happiness. Private property is a right necessary to liberty and the pursuit of happiness. We are speaking of private property as it could be and ought to be, not as it may be in any particular society, maldistributed and abused. It is no remedy for the defect of the present system of property that the State should abolish private rights either by outright confiscation or, in the name of planning, by depriving private owners of the use and control of their property. Here we may repeat that State regulation of the use of private property is different from State control or planning. Public regulation is compatible with the private determination of ends whereas public planning is not, though it may happen in some cases that public and private ends coincide.

The governing principle has already been stated, that planning is a function of ownership, that the area of public planning, as distinct from regulation, is limited to the area of public property. The principle is clear in general though there will be obscurity in borderline cases. In community planning, for example, there is a "zoning" of land, or its limitation to prescribed uses, residential, industrial, agricultural and so forth. In the case of undeveloped land "zoning" is not more than regulation; in cases of developed land when public authority enforces changes in land use and demolishes buildings it makes itself the owner, exercising the right called eminent domain which is admitted in law and in Catholic moral philosophy. When it is clearly recognized that public planning, properly so-called, is identified with public ownership and limited by the rights of private property we can discuss the practical questions involved without the confusion which arises from ambiguity of terms.

HENRY SOMERVILLE

Toronto, Canada

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A mechanical cane chopper on a Southern Plantation or an improved cotton picker can mean disaster for hundreds of thousands, can mean economic upheaval in a large area of the country.

LEO CHERNE in *The Rest of Your Life*



# TWO YEARS AMONG CHILDREN OF THE BELGIAN PROLETARIAT

The voice of truth  
And of humanity is heard by all,  
Whate'er may be their clime, within whose breast  
Flows pure and free the gushing stream of life.

Goethe, *Iphigenia in Tauris*  
Act V, Scene 3

IT is my intention to present to the readers the story of a unique work of social welfare which it was my privilege to found and direct for nearly two years during the occupation of Belgium by the German armies in the First World War (1914-1918). It is my most cherished remembrance of that period of horror and carnage, and my narrative proves that humane sentiments were not foreign to Germans at that time, and that the fine motto of the Red Cross "*Inter arma caritas*" re-echoed in the hearts of not a few of them.

The work originated within the larger scope of the welfare activity inaugurated by the military authorities in the occupied zone of Belgium, and its purpose was to care for the youth of school age in the large cities of that country, and to save them from the dangers which threatened them.

In the late fall of the year 1916, when the trees shed their foliage and cold mists spread through the land, it was possible to lay the foundation-stone of the novel work referred to. As the initial field of my labor I had chosen the well-populated water-front quarter of the Brussels suburb Saint-Jans-Molenbeek, where two out of three families received poor-relief. As a beginning, a spacious hall with an adjacent kitchen and an anteroom was leased and furnished with the strictly necessary furniture, such as tables, benches, stoves, etc., to make it ready for use as a shelter for a small community. A small, but well selected library for children and a limited supply of games supplemented the equipment.

A young man, who had been active in the Belgian youth movement, a lady assistant, who was entrusted with the care of the children, an old woman cook, and a janitress, who lived in the home, formed my staff of collaborators. A trial was to be made with a very simple program, chiefly designed for the winter months. An attractively lighted, comfortably heated room was ready to receive the poor children of the neighborhood, many of whom had never been

fortunate enough to live in an orderly household. They were to be given an opportunity to do their schoolwork under kindly direction, to enjoy old and new popular songs, to play educational and entertaining games, read good books, learn some handicraft and listen to instructive and inspiring talks. For open air games, gymnastics and sports, a fenced-in lot was available in the vicinity of the hall. Before the time of dismissal in the evening the children were to be given a meal—a nutritious soup or a cup of cocoa with a side-dish. An agreement had been made with a Brussels theatre to present a special motion picture performance, suitable for children of school age, every second Sunday.

As far as its essential parts were concerned, this program was carried out during the two years of the existence of the Belgian youth shelter. As time went on, it was extended and improved, as we shall see. It appears, an auspicious star favored the undertaking. Although no publicity of any kind had been attempted, the hall was overcrowded on the opening night (November 29, 1916). Children, boys and girls, ranging from three to fourteen years gathered, without showing any fear whatsoever, from all lanes and corners of the district where lived the poor. It is true that throughout the two years we had high tides and low tides of attendance, but an unfailing number of children, about two hundred, remained loyal to the youth shelter to the end.

In the face of so motley a throng of children many a person would have considered it indispensable to apply fast rules and strict discipline. However, I preferred following in Fénelon's and Dom Bosco's footsteps. I had time at my command and enjoyed complete freedom, both absolutely necessary for the development of an educator's individuality. I was not hard pressed for time by a curriculum calling for a prescribed, quick completion. No superior checked my work with a critical eye; no authorities gave me directions with regard to pedagogics or methods. Nevertheless, everything went well, even very well. On the whole, I succeeded in establishing among my little people that order which is essential to co-operative effort without punishment and even without greatly taxing my vocal chords. I obtained good results by appealing to the common



sense and the good will of my young charges. An example will illustrate my method, which gradually progressed from utilitarian considerations to moral motivation. As one can hardly expect otherwise of children, there was a great wild onrush on the first few days after the opening of the shelter, and each child tried to be the first through the narrow door of the home by freely using its elbows. For a while I watched smilingly all this ado, which was actually amusing, because every two minutes or so one after the other rolled into the anteroom like peas. When the children finally were tired out by pulling and pushing and got the idea that brutal force is not always the quickest and safest way of reaching a goal, I made them listen to me; at this point they could be easily led, and I gave them a practical demonstration by showing them how much easier and quicker it was to enter by forming a long row and by going through the door in pairs in an orderly way. This instruction had a good effect, while it is true that there were recurrences of previous unruliness. In a similar way success was achieved in almost all other cases, and the children finally realized the usefulness and beauty of discipline and order, and submitted to rules of their own accord.

As a heritage from great ancestors, who once made the world marvel at their splendid civilization, even the lowliest denizen of Flanders possesses high intellectual abilities and artistic talents, which are often hidden under a rough shell. This natural endowment of the Flemish children, which like gold did not always appear on the surface but had to be laboriously raised, helped me in my educational efforts and rendered my work profitable as well as pleasant.

How their hearts were gladdened by that first Christmas celebration which I held for my small charges of Molenbeek in the evening of December 26, 1916. There was a Christmas tree, brilliant in its candle light, giving the large hall an air of mystery with its subdued lighting effect and spreading its balmy odor of pine wood; a small manger was set up at the foot of the tree. A soft violin solo filled the room with the sweet strains of "Silent night, holy night." Widening children's eyes, in which a shining Christmas tree perhaps was mirrored for the first time in their lives, filled with tears of joy; little hands folded by themselves, and lips moved in happy awe, exclaiming "O, hoe schoon" (Oh, how beautiful)!

With the artistic disposition of the children it was not so difficult to organize and conduct a well

schooled choir and a dramatic group in a short time. In order to give the little artists an opportunity for showing their accomplishments also to a larger audience, I decided to invite the children's parents, friends, and patrons of the youth shelter to a social evening entertainment for the first time on Sunday, March 11, 1917. I am glad to say that the attendance was large. The program included songs and declamations, drills by the older boys, Old-Flemish children's round dances, and two theatrical plays, one of a serious purport, the other in a merry vein. Everything went well, and it was a thrilling experience to see how easily and naturally these children of the proletariat portrayed countesses, knights, and popular heroes of the history of ancient Flanders, while they played equally well crafty lawyers, shrewd peasants, and the eternally young, ever appealing figures out of fairy land. Following that event, we made the parents' or family evening meetings a standing establishment of our youth shelter and held five of them in all. The last family meeting took place on September 29, 1918.

These entertainments brought me also in close touch with the children's parents. In addition, closer contacts with the families of our children were fostered by the erection of a medical clinic where children and particularly nursing mothers received medical attention and advice free of charge, and medicines and tonics were dispensed to them. However, the inhabitants of Molenbeek turned to us not only for assistance in educational and medical matters, but also brought their troubles and difficulties to me; even in many a litigious matter I arbitrated, and my decision was accepted in almost all cases.

When Spring with its blooms beckoned through the windows of our youth shelter, the children were seized with a desire for outdoor activities. Excursions were made in the environs of Brussels so rich in points of natural beauty. We visited the old "Cloître Rouge" abbey in its idyllic surroundings with its lanes and birch-trees and extensive lakes, a favorite spot frequented by Belgian landscape painters; there was also the magnificent range of hills of Linkebeek with its trees in blossom time. The battle-field of Waterloo with its memories and relics was also visited. With twenty of the older boys I made an excursion of several days to Antwerp, where we were welcomed in the youth shelter which I had established in the harbor quarter, and the management of which had been entrusted to a young friend of mine.



The care for young people directed and carried on by me came under the jurisdiction of the German Administration of Civil Affairs in Belgium to which I had been assigned by the Reich Chancellor on October 9, 1917. Funds required for covering the current expenses of the youth shelters were made available by the Welfare Fund maintained in conjunction with the Administration. The operation of the shelters was extremely economical, which is proved by the fact that the daily expenses per child rarely exceeded 0.20 Mark. Expenses for special arrangements were covered by free contributions from private sources.

This welfare work for young people did not serve political aims but pursued humanitarian ideals. In an essay dealing with "German Welfare Work for Young People in Belgium" which appeared in the official bulletin of the Administration on April 7, 1918, "Korrespondenz Belgien" (Correspondence about Belgium) it was stated entirely according to truth: "Of course, any political, ulterior design is excluded from this work of charity whose sole purpose is to save children from mental and moral degeneration."

The hour for leaving had come. On October 27, 1918, I gathered the Belgian children in the

youth shelter at Molenbeek for the last time. With the children many parents had come to shake hands with me before parting. With what feelings children took leave from the settlement, which for them had become a cozy home for two years, is best described in their own words.

An older boy wrote: "Before taking leave, I would like to send you this token of gratefulness. In writing this message, I have the feeling that I lose much by your leaving. There is a saying, 'Out of sight, out of mind.' Even if I do perhaps not see you again, you will never leave my mind. When I go past the hall, I will always remember and think how good you have been to me and my parents." A message from one of my small charges says, "I have been so sad since I heard that the hall will be closed; tears well up in my eyes when I think of that. You have been so good to us, particularly me. I hope that you may come back and open up the hall again, for I have to admit that I feel there as if I were in paradise. Never will I forget your kindness and friendliness."

HENRY JOSEPH BRUEHL

The Catholic University of America  
Washington, D. C.

## BOTH AN ECONOMIC AND SOCIAL PROBLEM

**A**S SCHOLAR, W. H. Riehl, of whom the Encyclopedia of the Social Sciences says he must be considered, with Lorenz von Stein, as the founder of sociology in Germany, believed that revolutions vent their fury on forests. He had in mind what happened in France during the Great Revolution and also the tendency of revolutions in Germany to destroy the woodlands carefully nurtured by more conservative generations of men. And American Capitalism, as a revolutionary force, certainly destroyed the forests of our country without regard for interests other than its own. Immediate profit alone was given consideration; with what results, we now know. Moreover, the valuable "Report of the Chief of the Forest Service," for 1944, does not leave readers in doubt regarding the consequences of the criminal neglect of the Nation to protect the country's forest resources which at one time appeared inexhaustible.

While the Report is brief, it consists of but 32 pages, it is most timely, because the war has thrown new light on the unsatisfactory state of our timber resources. "Realizing the importance of abundant and well-distributed timber supplies," so the Report says, "there is growing concern about the fact that annual growth of useful timber is far below national requirements." And this at a time when it appears that there will be an increased demand for timber. It is the Report calls attention to new developments in wood use.

The economic importance of forestry is emphasized in the paragraph which deals with forest depletion which is rapidly becoming more acute. Sawmills in various parts of the country are being closed for lack of timber. Then there is the deplorable condition that wholesale liquidation of the young timber, which should be the source of saw-logs for decades to come, is being continued. "So long as annual growth remains so generally below present forest drain," the Report states, "se-



curity in relation to our forest resources will not be achieved."

Individual land owners should, we believe, recognize their responsibility in regard to this national problem. Theirs is the Christian obligation, the stewardship of the property entrusted to them, which they are expected to bequeath to future generations in an unimpaired state. Regarding farm forestry, the Forest Service's Report writes: "War time demand for forest products has brought increased pressure on farmers to sell their standing timber. Without forestry guidance this pressure generally results in the farm woodland being cut clear, with little regard to maturity and no thought of maintaining a growing stock as the basis for future crops." The Service has, therefore, undertaken to aid farmers in inventorying, harvesting and knowing their timber. Farm-woodland projects, to the number of 89, located in 356 counties, have been established with a farm forester in charge of each project. Seventy-one of these projects are State directed and the balance Federally directed. Funds are allocated to States for this purpose on the basis of the amount of productive farm woodland within each State. Of course, Federal allotments must be supplemented by State or local expenditures or services.

Under the service rendered by the farm forester, the timber ready for removal is estimated and selectively marked for cutting so that only the mature, crowded, crooked, or defective trees may be felled, while a vigorous standing timber is left to develop. The timber is appraised for sale and competitive bids are solicited. The farm forester assists in drafting a simple sales agreement which will protect buyer and seller. The program has, it is stated, often resulted in the

farmers receiving an increase of fifty percent or more over the lump-sum sale for his timber, while leaving the woodland in good growing condition. A number of farming demonstration projects have also been set up in co-operation with farmers. Farmers are said to find that they obtain revenues from their woodlands which, in proportion to labor and capital required, compare favorably with the return from agricultural crop land. A total of three hundred million board feet of forest product were sold or used on the farm in the fiscal year 1944 under the direction of the project foresters. In addition, almost seven thousand barrels of gum rosin and twenty-one thousand gallons of maple syrup were harvested.

Another important feature of this warranted and necessary endeavor to protect timber resources available on farms is the co-operative relationship cultivated by the Forest Service with the Farm Credit Administration and the Federal Land Banks. A new policy has been developed by the Land Banks, whereby loans will be made to farmers with security based primarily on farm woodlands, taking into consideration good-management practices that improve their productiveness. The Forest Service has assisted in drafting instructions for the use of Land Bank appraisers in valuing farm woodland and will also help to train these men in the woods.

In the face of prospective high demand for forest products, because of new uses to which wood is being put, it is desirable that farmers, who may have sizeable timber lots on their land, should grant attention to the possibility discussed in the report of the Chief of the Forest Service for 1944.<sup>1)</sup>

F. P. KENKEL

## EDUCATING FOR BUREAUCRACY

**B**OTH dependence on Government and expansion of bureaucracy is being fostered in a manner which reveals that the end, unless the tendency is promptly checked, must be the collapse of a top-heavy administration, which may occur at a time when Government is most needed.

In August the Agricultural Adjustment Agency, U. S. Department of Agriculture, addressed to the farmers of the Nation an application "which we have prepared for you so that you might be able to obtain insurance on your 1946, 1947 and 1948 wheat crops." "We" also tell the farmers this is

a three years all risk insurance, "covering your wheat crops from the time of seeding until threshing against drought, flood, hail, wind, frost, lightning, fires, excessive rains, snow, wild life, hurricane, tornado, insect infestation, plant disease and other unfavorable causes." Of course the farmer is to pay a premium, but the first year's premium is not due until June 30, 1946, at which time it may be paid in cash or deducted from any AAA payment due the producers! In lieu thereof the in-

<sup>1)</sup> Washington, U. S. Government Printing Office, price 10c.



insurance guarantees the farmers seventy-five per cent of the 1944 average yield set-up, evidently established by agency experts for each farm. In a letter before us the number of bushels a certain farm has yielded per acre are inserted in type-writing!

A program of this kind is unsound financially, because it obliges the Government to spend huge sums of money for inspectors and adjustors with whom will rest the task of deciding just how large is the loss a farmer has sustained by any one, or a combination of the many causes of damage enumerated above. As far as we know, few stock companies have been able to successfully meet the demands of live stock insurance because of the nature of the risk. But it stands to reason that wheat, insured against a dozen contingencies must present difficulties of adjustment in case of loss far greater than those involved in the insurance of cattle and horses. Our New Dealers are, of course, past masters in the science of alchemy. But unless they can make possible the production of gold out of base metals, it is to be feared that they will sooner or later drive the Nation into bankruptcy.

How cleverly those interested in fostering these schemes play their cards the following passages from the letter referred to reveals:

"We are anxious to have every wheat grower in . . . County sign for this insurance because of the fact that a successful wheat insurance program will prove to Congress that our farmers have a definite interest in the crop insurance program generally. This will result in Congress approving crop insurance programs for *other crops in the future* (italics ours). In other words, if you want a future insurance program on your truck and other crops, the very best way to get it, would be to sign up for the wheat crop insurance, thereby showing Congress that you are interested in the crop insurance idea for farmers generally. Congress once dropped the crop insurance program *because of heavy losses and low participation by farmers.*"

So the order has gone out: "Line them up boys, line them up! Let the farmers know that Uncle Sam will protect the farmer not merely against the vicissitudes nature may inflict on his crops but against the results even of his own negligence and ignorance." For how would an adjustor be able to ascertain whether or not a farmer had prepared the soil carefully, nurtured it sufficiently, chosen his seed carefully, if he is shown crops which have suffered injury from some such cause as drought, wind, insect infestation or plant disease? The careless, the improvident, the indolent would certainly profit from this scheme to a greater extent than the able, industrious husbandman whose foresight and diligence may prevent much of the damage to which crops are exposed.

F. P. K.

## Warder's Review

### *A Tragic Parallel*

ALMOST forty years ago a German author delved deep into tragedy that darkened the life of Alexander, the Great. But the core of Chr. Ruths' dramatic novel is the momentous problem nations have faced for so long a time: A peace anchored in a league of nations. It intrigued the Macedonian genius and it is the fateful question for which the twentieth century has so far found no answer. Even after two wars of unprecedented fury and extent men appear unable to lay the terrible demons of mistrust, hate, greed and lust for power which prevents unity.

"Reconciliation of nations? Is the earth too large or too small for the solution of this problem?" Chr. Ruths queried not long after the beginning of the century. And continuing he wrote in the introduction to his book *Heerestagödie und Völkervessöbunge*: "Is it lack of some-

thing internal or external that prevents mankind from ever attaining peace?" "The adamant conflicts," Ruths thought, "exist today just as they did in those days, when Alexander, the Great, united the Orient and the Occident in his world empire." And with truly prophetic vision he points to the meaning of the conqueror's effort to overcome national hates and to unite the peoples of the world of his day in a confederation. "When this mighty man," says Ruths, "after his return from India struggled with his Macedonian-hellenic army for the reconciliation of the nations, it was a battle which may yet supply a precedent for our twentieth century."<sup>1</sup>

There is much men must forget and a good deal must be learned by them if they are not to play the role of Alexander's soldiers who opposed their great leaders' plans. Shortsightedness and

<sup>1</sup>) Loc. cit., Darmstadt, 1909, p. 1.



indifference are today preparing for a tragedy similar to that whose victim Alexander was. Today, as in 1909, the opinion expressed by the *New Age*, of London, in a review, remains true: "While we are hypnotised by a policy of brute force such as Balfour sought to extend to South Africa and refuse to let Indian Princes federate, holding them at sword's point, the problem of Alexander will remain tolerably fresh."

Can we claim, in the face of the policies day before yesterday's allies are pursuing, to have solved the problem referred to in the *New Age*? Are we not plagued by the same conditions which were fatal to Alexander? Plagued by the memory of the acts he had been obliged to commit in the course of his conquests, he failed to attain for himself the peace he desired to secure for the world.

### *In Memoriam*

ON October tenth, 1901, two, at the time well-known priests of New York City signed a document, intended to acquaint the members of the Catholic clergy of the country with the plan tending towards "Federation of the Catholic Societies of the United States." The signatories were Rev. Michael J. Lavalley, Rector, St. Patrick's Cathedral, and Rev. Francis H. Wall, Rector, Holy Rosary Church. The approval of two bishops, Sebastian G. Messmer, of Green Bay, Wis., and James A. McFaul, of Trenton, N. Y., who devoted themselves whole-heartedly to the American Federation of Catholic Societies throughout the years, was affixed to the round letter.

Issued ten years after the publication of *Rerum Novarum*, and in the very year in which the great Leo gave to the Catholic World his encyclical on "Christian Democracy," the all important social question is not referred to either directly or indirectly among the twelve "special benefits" stated at some length, which the committee of two hoped would flow from the contemplated organization. But the eighth paragraph does propose as one of the benefits, "THE impregnation of Catholics with horror for the dreadful doctrine of Anarchy, one of whose dire results is that a great President<sup>1)</sup> has fallen by the assassin's hand, and the whole of our country is buried today in grief."

During a part of that same decade, the late

Msgr. John A. Ryan was looked upon with a degree of suspicion by not a few prominent Catholics. Not until after he had lectured at the Spring Bank Study Courses, conducted by the Central Bureau of the CV, was he invited to address a convention of the American Federation of Cath. Societies. As late as 1911, in which year the Federation met at Louisville, Kentucky, a member of the resolutions committee sounded the warning that Dr. Ryan's book "A Living Wage" would be placed on the Index of Forbidden Books in the near future! The few who considered this assertion preposterous could not, in fact, prevail on the committee to adopt a declaration, endorsing in principle the minimum wage, a demand based on the natural law!

Forthright in his views regarding the injustice of a system which granted the possibility of appropriating the bulk of private property to a minority, Dr. Ryan was bound to meet with misunderstanding and opposition. It was only after he had been called to the Catholic University of America and established in the Social Action Department of the NCWC that his influence on Catholic thought and endeavor made itself felt in a decisive fashion.

Because the influence exerted by him for a quarter of a century, from 1920 to 1945, was so great, the Catholic Social movement in our country tended to compromise with the State in matters of social reform to an extent at variance with the views defended by the representatives of the Christian Social School. In this connection it is well to remember that Dr. Ryan came on the scene at a time when certain influential American economists and sociologists, among them Richard T. Ely and Albion W. Small, who had studied in Germany with distinguished representatives of the Historical School and the so-called arm-chair socialists, were imbuing a generation of students of economics and sociology with ideas opposed to fundamental doctrines of the classical school. Unfortunately, none of the many Catholic sociologists and economists of the nineteenth century had developed a complete synthesis of the principles and institutions proposed and defended by them. Nor did Dr. Ryan, who drew from many sources, give Catholic America anything comparable to the system of Christian Solidarism, as finally developed by the Jesuit Father Pesch. Devoting himself so largely to the promotion of a Labor Program, he did not undertake the greater task of evolving a comprehensive program for the

<sup>1)</sup> William A. McKinley, who died Sept. 14, 1901.



reconstruction of society, although he did furnish material valuable for this purpose.

It remains for the present generation to undertake this task; may men be found who will devote themselves as wholeheartedly to the solution of this problem as did Dr. Ryan to that of obtaining justice for the members of the fourth estate of society and their emancipation.

### A New Middle Class

WHAT is in J. P. Mayer's study on "Political Thought in France from Sieyès to Sorel" a pertinent remark, will, we believe, interest not a few of our readers. It appears to this writer: "Though Sorel vehemently rejected political Socialism, whether represented by Guèsde or Jaurès, it seems that he orientated his political philosophy in a too one-sided sense towards the 'proletariat.'" Moreover, "this great French thinker," Georges Sorel, "who is so difficult to interpret," has, so Mayer writes, clearly "underrated the social differentiations amongst the industrial workers themselves; he has hardly analyzed the rising new social strata *between* the *Bourgeoisie* and the *workers* which have entirely altered the structure and balance of modern society."<sup>1</sup>

What Mayer believes Sorel's mistakes, prevails quite generally in our country, and not alone among those who write for the labor press. Catholic speakers and writers all too frequently quote passages from the Encyclical *Rerum novarum*, describing conditions as they were fifty and sixty years ago, wherever the industrial system existed at that time. But much has happened since then. The grossest forms of injustices and inhumanity from which generations of industrial workers, particularly the unskilled and semi-skilled, suffered throughout the nineteenth century, have been curbed to a large extent. In consequence, hundreds of thousands of men enjoy not merely a higher standard of living but have obtained a better foothold in society.

When, at the very beginning of the present century, Mr. Seeborn Rowntree published his book on "Poverty: A Study of Town Life," people were shocked by the revelations of conditions found to exist in one of England's middle-towns, York. Forty years later, Mr. Rowntree brought out another book, to which he gave the title "Poverty and Progress." This volume reveals that,

despite very serious gaps and setbacks, there has, on the other hand, been a high degree of material progress in the same city since 1900. And what Mr. Rowntree discovered in York, may be found in almost any other industrial center of Europe and our country. But in spite of greatly improved conditions, it appears that families are not very much happier than they were forty years ago, while, as a reviewer of the book remarked at the time of publication, in 1941: "There is plenty to suggest that many are less citizen-conscious, less socially and spiritually satisfied than they were in 1900." So it appears that, after all, man really does not live by bread alone!

We are not, however, at all inclined to deny that a large number of wage workers in our country does not yet enjoy an equitable share of what is known as "the national income." In fact, we believe in the need of a legal minimum wage for every State of the Union, because all too many workers do not receive a living wage. Nor do we overlook the exceedingly bad housing conditions which exist not merely in the large cities of our country. We believe it deplorable, to mention another discrimination imposed on poorly paid workers, that they are made to pay exorbitant rents while their homes are exposed to smoke and dirt produced by industrial plants to a far greater extent than are those of the members of the more fortunate classes of society. Nevertheless it is not wise to pretend that *all* wage workers live on a proletarian footing. A large percentage has attained the status of a new middle class, and therefore enjoys the advantages of such a class. With the exception of what was in former ages considered an outstanding blessing of the middle class—security. How to obtain security for the wage earning groups in society is the great problem facing us, who live in an age of insecurity!

Let editors ponder the following statement by the Diplomatic Correspondent of the *Catholic Times*, of London: "The Catholic press, which has an objective respect for the truth, is much more respected by Russian opinion than are the national newspapers which, on official British inspiration, write nonsense about Russian 'democracy' and the like.

"The practical effect of this British attitude of insincere complacency towards Russia is that the Kremlin decides to make hay while the sun shines."

<sup>1</sup>) Loc. cit., London, (1942), p. 127.



## Contemporary Opinion

IT has often been remarked that the hardest thing to see is the most obvious. It strikes me with even greater force than before when I ponder on the results of the weeks of speeches and Committee discussion that went on in San Francisco, and find how complicated every thing became when it all could have been so simple. I cannot help the impression sinking deeper in me every day that all the diplomacy and careful measuring of word and phrase was not to bring forth a brand new world where little men can live again, but a studied effort to save the horrible old mockery of balanced power and suspicious alliance, and with that dynamite well placed and fused beneath us, to take every precaution that the "No smoking" order is rigidly observed . . .

Is it irony, or is it perhaps some hidden design of God which one day will be clear, that they fixed on a city called from St. Francis of Assisi to forget God's ten Commandments?

Francis was thoughtless in excessive wealth until he saw the vanity of riches and social position, and threw away even his clothes, and sought the lepers and the most despised of men to embrace and love them, for they bore the image of the torn Body of God on the Cross. Francis knew man.

*Catholic News*  
Port of Spain

Is not industry to be run as a business or are we to regard it as an ideological occupation? Take milk—not imported. It is in short supply, the idea being that it should be dispensed and produced not on economic but ideological lines as prescribed by the powers that be. The coal muddle, it is now generally admitted, was brought about by dread of unemployment. Like most human things it is a question of faith and how we approach the subject. One of the great mistakes made at the time of the Reformation was that it was practicable to retain the Faith while undermining its bases. Democracy is making the same mistake of trying to retain the authority of Government and at the same time professing to aim at the freedom of the subject masses. It is manifest that Government whether called aristocratic or capitalist or democratic must in the long run control us all. The plea that electioneering represents the will of the people clearly depends

upon faith. Has the elector such a comprehensive knowledge of the past and such foresight into the future that his vote is likely to attain that at which he aims? Only in very rare cases has the pastor succeeded in retaining the authority of his predecessors. Probably the most brilliant career in our time was achieved by the late Earl Lloyd George. He aimed at re-distributing what he called the wealth of the country. He succeeded, but his policy had the effect of re-distributing the larger part of it abroad.

*The Statist*<sup>1)</sup>

Frederick A. Hayek (in his "Road to Serfdom") is willing to admit that socialists and social democrats can be gentlemen. But the very fact of their gentility is the reason why socialists and social democrats never come out on top in a "planned economy" revolution. They lack the required toughness, they draw back from the ultimate implications of their philosophy. Assent must be cajoled or compelled if a five year plan is to be carried through; you can't have a maverick asking for automobiles when the State wants tanks or government housing from the available steel. Hence the role of the demagogue (Goebbels, Trotsky) and the cop (Himmler, Yagoda) in a "planned" system.

"The democratic statesman who sets out to plan economic life," says Hayek, "will soon be confronted with the alternative of either assuming dictatorial powers or abandoning his plans." The truth of this is borne out by New Deal history. Those whose memories go back to NRA days may remember that Hugh Johnson had to threaten to "crack down" to get compliance from Ernie Weir and Henry Ford. Fortunately he couldn't make the compliance stick; he lacked the ultimate power to order out the police.

JOHN CHAMBERLAIN<sup>2)</sup>

Recruiting for the army has brought about a good deal of knowledge of the condition of general health. In the United States the percentage of 4F men, unfit for service, is highest in the solid block of Southern States; is a little better in the solid block of Northern industrial states; is at its

<sup>1)</sup> London, August 11, 1945, p. 710.

<sup>2)</sup> Free America, Vol. IX, No. 1, p. 9.



lowest in the solid block of middle-Western and Western agricultural states.

Climate, observes the *Letter-Review* (Fort Erie North, Ont.), does not enter into the picture. Vermont is as badly off as the South, and California no better than the Dakotas or Wisconsin.

But the deduction is that a prosperous rural community is by far the healthiest; that extreme rural poverty produces the worst health conditions, and that even the most prosperous industrial community is not as healthy as a prosperous rural one.

These facts are recommended for study, says the *Letter-Review*, to those who propose to cure the troubles of India and China by industrializing them in place of attempting to improve their agricultural prosperity.

To which we say Hear! Hear! And Canada too, where so much of public policy is slanted toward urban and industrial interests, merely falling in with the trend to stock up the cities in apparent ignorance of ultimate effects.

#### *The Maritime Co-operator*

We live in an age blessed with all sorts of labor-saving machinery; and at the same time distracted and somewhat cursed with this very piece of business. Driven before the lash of technical progress the mass of the people strive desperately to keep up with the parade. The consciousness of man is being progressively coerced by material stimuli of all kinds; the effect tends to crowd out all consciousness of God and eternity. This is the final and open aim of atheistic and materialistic theories of society—to prepare, in ignorance, a desert in which the lost soul of humanity will continue to wander in desperate want as to its most fundamental and one lasting hunger.

Against such, and welling from the Spirit which renews within the Church, the Liturgical Movement is rising and growing to bring the God-consciousness to every human activity, to restore contact between altar and workshop; and when that is done every level of human progress clicks into its proper niche and every degree of human suffering, mental or physical—at the worker's bench, in the sick-room, in the fisherman's boat or the ploughman's field—is comforted by its attendant nectar of Hope.

*The Casket*  
Antigonish, N. S.

## Fragments

IT appears to *Zealandia's* "Sifter" that "no one knew how dumb the world really was until it started using the atomic bomb."

There is substance to the statement: "It is easier to criticize Soviet leadership than it is to acknowledge and match the dynamic quality underlying Marxism and the revolution. It has a ground-appeal that suits well all those with a grievance."

"There are few virtues the Poles do not possess," said Mr. Churchill, "and there are few mistakes they have avoided." To which the Poles may easily retort that the greatest mistake they made was to trust Mr. Churchill's Government, remarks a writer in the *Catholic Times*, of London.

A sage banker of the nineteenth century, the *Statist* reminds its readers, once said that the best thing in the world is to possess so much money that nobody can gainsay you, and the second best thing in the world is to owe so much money that nobody dare "let you down." Britain, having for generations enjoyed the first of these situations, now enjoys the second.

Britain's Trade Union Congress, held at Blackpool in September, was told by Mr. Edwards in his presidential address that "there can be no excuse for inaction or compromise; the Government's vital task is to establish and operate national and international Socialist principles in legislation and administration."

Having stated, he thought the book on "Race: Nation: Person," to which a number of authors contributed, "interesting as well as timely," a well-known theologian and sociologist wrote: "The blunders of the present will make the race problem more acute than ever."

Paper is excessively docile and "impressionable." Therefore its abuse by demagogues and political parties.



# THE SOCIAL APOSTOLATE

Theory — Procedure — Action

## Secularism

IN the last lines of their classical History of the English Law, when dealing with the period A. D. 1154-1272, Pollock and Maitland wrote these memorable words: "Nor must we part with this age without taking one last look at the permanence of its work. The men who were gathered at Westminster round Pateshull and Raleigh and Bracton were penning writs that would run in the name of kingless commonwealths on the other shore of the Atlantic ocean. They were making right and wrong for us and for our children."

Each of the men whose name is recorded on the final pages of this great History was a prelate of the Christian (!) Church. And the law they made, the Common Law of England, whose principles and tradition we share with Eire and Canada and Australia and New Zealand and (as Maitland hints) with all the States, save one, of the American Union, may fairly be said to be the only great system of temporal law that came out of the Christian centuries.

In contrast with the rival system of the Roman Civil Law, which was in origin and essence a

pagan system of law, based upon slavery and paying divine honors to the Emperor, the Common Law of England was in origin and essence a Christian system of law, based upon the affirmation of freedom as a thing due to Everyman by virtue of his rational nature; and, by the separate organization of Church and State as independent and co-ordinate powers, securing that the moral and spiritual life of Everyman should be beyond reach of the political organs of the Community . . .

And what is this spirit of secularism which now rules our lives and our thought? It is the spirit of the world, organizing itself away from and apart from God. "*C'est la nature s'organisant pour elle meme en dehors de Dieu.*" It is the spirit of those who prefer visible and perishable things to the invisible and the eternal. St. John has given warning: "Love not the world nor the things which are in the world. If any man love the world, the charity of the Father is not in him." And in his Gospel he has recorded the terrible sentence of the Lord, "I pray not for the world, but for them whom Thou has given me: because they are Thine."

*Christendom (Anglican)*<sup>1)</sup>

## Call to the Laity

### Warning Voices

IF it were possible for Catholics to ignore the sinister signs of the times, the solemn warnings so frequently issued by the Holy Father and Bishops in all parts of the world would arouse in them the realization of the dangers which threaten. It is an international problem we are facing, a battle between light and darkness, carried on on a scale so vast that even the courageous may at times be overwhelmed by fear.

Late in the spring of the present year the Catholics of certain States in Southern India conducted a Catholic Day. It was a remarkable occasion, presided over by the Bishop of Calicut, Most Rev. Leo Proserpio, S.J. The address he directed to an audience of over five thousand people is of historic importance, because it indicates that both modern unbelief and the social question have reached distant parts of the world and must, therefore, be fought on a wide front.

"The present endeavors of statesmen and politicians," so Bishop Proserpio declared on this oc-

casión, "may be well-meant, yet there is no shadow of a doubt in the mind of Catholics that neither Yalta nor San Francisco will succeed to lift the dark cloud that hangs like a funeral pall upon the world today, unless men's resolutions are backed up and supported by God's authority and the supremacy of the moral Law. Stripped of the divine sanction the most solemn agreements are but scraps of paper conveniently consigned to the rubbish heap when opportunity offers. It is not Russian communism alone against which we should be on our guard in the future, but any form of social and political ideology that exalts human agencies to the elimination or the lessening of the Rights Divine.

"Communism is fast gaining ground in India as well as in Catholic Malabar where also a movement has been set afoot that goes by the name of 'Progressive Literature.' Under the garb of

<sup>1)</sup> A Journal of Christian Sociology. Sept., 1945, Pp. 78 and 80.



Progressive Literature this underhand scheme has started a propaganda in favor of communistic ideas and a campaign against God, against the Church and every belief we Catholics hold sacred and dear. It is to be regretted that such tendencies are slowly but surely finding popularity among Catholic Youth in our Schools and Colleges."

Toward the close of his address the Bishop returned to this subject, stating:

"Today Catholics face the social revolution fast spreading through the agencies of Russia's triumphant communism. Under the guidance of the Church our apostolate now-a-days will be both spiritually and otherwise more fruitful along social and economic spheres. In India we need the creation of schools and orphanages, hospitals and houses of the poor, co-operative societies and trade-unions. We must work for the poor, the homeless, the outcaste, the downtrodden who are at present forbidden every intercourse with members of the community. Non-Christians may fear our religious propaganda but will admire our efforts at social regeneration, and this, indirectly but more efficiently, will bring them in the end nearer to Christ."

Not long afterwards, Most Rev. Dr. Farren, Bishop of Derry in Eire, exhorted the laity, saying:

"Each and everyone of us should do a full part in propagating the doctrines of Christ. It is not sufficient, now with so many countries laid desolate, to come to the church and say our prayers.

We must, by our exertions, make it possible for Christ's Gospel to be spread again in these countries.

"We must pray for the success of the Church, for the success of the cause of Christ. We must use our energy at every time and at every opportunity we have to forward His cause. We can do it by good example, by showing that there is something in the Gospel of Christ that makes our lives different from the lives of others; by being on our guard against the dangers that are bound to come our own way in the post-war world. We are no longer free to lie inert.

"We can no longer say: 'Leave it to the priests and the bishops.' On each of you there is a solemn duty not only to save your own souls but to work manfully in the cause of Christ in every way you can.

"Do not stand idly by while doctrines foreign to Christ's teachings are poured into the minds of the young, or while an attempt is made to snatch schools from the control of the Church and leave your children and your children's children devoid of the knowledge of God, which you have as a result of the sacrifices made by those who went before you. Take a personal interest in the cause of Christ and the cause of the Church."

Thus year in year out Catholics are admonished by God-given authority to face the serious problems of our days courageously and to do well their part. Neglect on the part of those, thus called on to participate in the apostolate of the laity, is a serious matter.

## Catholic Home Life

### *Self-Education an Obligation*

SELF-EDUCATION must ever remain an obligation of every man and woman. No program of adult education can take its place. There is danger even, that, state-controlled, it will produce intellectual automatons fashioned in the image of changeable doctrines. But unless self-education is fostered in the home, young people will step into life, lacking the desire to replenish their store of knowledge and grow in wisdom as well as stature before God and men.

At a time when even a distinguished artist could not in our country appear in public on a Sunday afternoon, except the occasion was advertised as a Sacred Concert, it was customary in families of old American stock to devote the day to church attendance, reading and conversation. On the eve of the Sabbath the children were held

to put away even their toys. These recollections were brought to mind by the letter of a non-Catholic correspondent, whom we had sent copies of two Bureau publications. Our friend wrote:

"I wonder how many people were reared as I was, to read religious matter on the Sabbath. It is a mighty good practice. I do not claim to be exceedingly well-informed on religious matters, but some men I meet ask me how I happen to be so well-informed as I am. I tell them I use one day in seven for that purpose."

On one recent Sunday, so the letter continues, he had read Dr. Charles Bruehl's brochure on "Rights and Freedom Imperilled" and a week or two later Bishop Muench's treatise on "Nationalism and Internationalism." There would be little need for an annual Book Week, or other effort of a propagandistic nature, to promote the sale of



Catholic books, if reading in the family circle on Sundays were again cultivated and established as the custom it was at one time. It is in his "History of the German People Since the Middle Ages" Johannes Jansen quotes from the "Guide of the Soul," a devotional book, published at Mainz in 1498, the following advice, addressed to parents:

"The Christian home a Christian temple shall be, before all on Sundays and other holy days, when father, mother, children, and servants, the aged and the young, shall be gathered together, praise God, pray and read; but let them also sing, play and be merry."<sup>1</sup> The historian furthermore refers to an unknown author who wrote, in 1474:

"Whenever the Christian has attended Mass and sermon on holy days, let him also read good German books on such days; but he may also sing songs relating to his trade and other things, but none that are evil or indecent."

Lectures and instructions, transmitted by radio cannot replace books read and reread. *Repetitio est mater studiorum* is as true today as when the wise adage was current wherever Latin was understood. Books lend themselves to repeated reading and it is thereby knowledge is increased. Wisdom, in fact, dictates we should heed old Thomas Carlyle's admonition: "No book that will not improve by repeated readings deserves to be read at all."

#### Spiritual Aid

### *Retreats for Your Soldiers*

DO you wonder what that fine boy of yours is thinking about when he comes home from the wars? Or you are thinking about your young husband—"I have lavished warm affection and home cooking on him—is there anything else I can do?"

Yes, there is one thing more. Many of the men feel as though they have been thrown around like bits of paper and leaves in the wind. Military service often treats a man like that. He feels that he has been picked up, spun around and set down, a little bit lost. The experience has left some men feeling bitter and resentful. It has blunted and stunted the religious sense in others. Quite a number feel uprooted; they were put through a series of new jobs, new commands, new associations. The purpose, the speed, and the temptations were often new.

A normal soldier felt: "All the ties that made life seem normal were gone. When I was at home, the people and familiar places were all before me and I felt that I should live according to the normal rules. In the service everything was different. I never felt as though I was running my own affairs; I left it all to Joe. Some big gears had to give me my orders and everything I needed to live. No wonder I felt like a fish out of water the first week after my discharge."

After the ordinary G. I. has been a civilian for a couple of weeks or so, he will profit greatly by making a retreat. He has been living under abnormal conditions. You can do a fine thing for

him; see to it that he has the opportunity to make a retreat.

The word retreat means to withdraw. A group of men withdraw from the ordinary routine of their daily lives. Let us say the group is made up of twenty men and the retreat master—a priest of wide experience and wide counsel. The men meet for about four talks during the day. These are not sermons; they are talks in which the priest presents important truths to the men for their consideration. Why we are here; what to do, and how. After each talk the work begins. Each man thinks over the truths he has heard and applies it to himself. These thoughts are presented by the retreat master in logical sequence so that each man can analyze his situation and develop his plans for the future in an orderly way. One or two other exercises such as the Stations and appropriate reading strengthen the retreatant in his resolve to use the means he has chosen to carry out his plan.

When we speak of a closed retreat we mean one in which the men eat, sleep, and spend their time at the place where they make their retreat. Often these take place in a special retreat house, built and operated for that purpose. Often they are made in a college which is empty in the summer time or in a monastery. The closed retreat is the ideal, for in it the men cut off from others over the week-end have the privacy and quiet they need for effective personal thinking and they deeply appreciate the effects of such a retreat. Open retreats, on the other hand, are held in parish church, school, or other hall, and the men return to their homes at night.

Your pastor will know the best way for men

<sup>1</sup> Loc. cit., Vol. 1, 19-20, rev. ed., Freiburg, 1913, p. 37.



to make a closed retreat. It may be that there is no place in your parish for it, but there is a retreat house not too far away, or other religious house where closed retreats are given. One or two men will go from your parish; when they return they will be captains of the groups organized to go to the retreat house from your parish. The pastor will tell the first retreatant or two where to write and what arrangements to make.

If you are to have a closed retreat in your community, arrange to take over some spot like a school building for the week-end. Have the women's organization serve the meals or else hire regular cooks. High school boys are often hired as waiters for summer retreats, and sometimes to clear the rooms. Probably your retreat group will be drawn from more than one parish. The names should be given to one man who will act as captain for the group. Throughout the retreat he will contact the retreat master and will convey messages back and forth between the priest and the men, getting the men to exercises on time, etc. Your pastor will know how to choose and arrange for a retreat master. A retreat master who is also a former chaplain of the armed forces would no doubt be well qualified for the job.

While the open retreat is not so effective as the closed one, it is far easier to arrange, since there is no need for dormitories. Many workmen's retreats have been held in an empty loft or office. The men come to Mass and Communion if they can; they are not ashamed to carry breakfast or lunch in their dinner pails. They hear several talks during the day, plus spiritual reading and devotions. They pick up the reading material which is most interesting to them. The veterans can follow a similar arrangement: meeting in the church on Saturday and Sunday, wandering over to the parish school to relax and read between sessions. The women's organizations will be glad to serve the meals, if asked.

Soldiers look back with the greatest happiness to the days they spent in retreat: "I wouldn't have missed for anything"—"It was the only thing we had in our three years there that was good"—"I feel strongly that the future of the individual, the community, and the country, would be profoundly affected if some plan could be worked out so that the maximum number of returning veterans could make a retreat."

FR. JAMES L. McSHANE, S.J.

#### A True Need

### Leadership Courses

FOR sometime past the Central Bureau has considered the advisability and feasibility of conducting week-end courses, intended to provide instructions for the officers of affiliated organizations and societies. The war, has not, of course, permitted the development of a plan of this kind. But if at all possible it should be carried out in the near future. Or must we assume that the men who accept office in a society engaged in Catholic Social Action are less willing to attend a course of instructions than are the officers, let's say, of an affiliate of the American Federation of Hosiery Workers?

It is the September issue of the official organ of this labor group, the *Hosiery Worker*, reports that Branch officers and active members from the Chatanooga area were given tips on how to do a better union job at the Highlander Folk School at Monteagle, Tennessee, over the week-end of September 15 and 16. The Institute was the second of a series, while the third is to be held in the near future. According to the source referred to, "those who attended had an opportunity to learn techniques on handling grievances,

better methods of public speaking and the fundamentals of parliamentary law—all designed to provide them with the tools for leadership in the Branch."

It is said that one of the highlights of the occasion was a discussion on the Government's Post-war Wage Policy, based on the address delivered by Paul Guthrie, Disputes Director of the Atlanta Wage Labor Board. Another lecture had to do with the relations that should exist between co-operatives and organized labor; the speaker was Charles Gilman, C.I.O. Regional Director for Georgia.

But it is the following piece of information that should prove of particular interest to our members: "Much time was spent in diagnosing what causes the activity of a Branch to dwindle and by what means it can be revived." A problem to which we of the C. V. have sufficient reason to apply ourselves. As long as thirty years ago some of our leaders, notably the late Nicholas Gonner, spoke of "the dead mass." Unfortunately it has not yet been leavened, largely because so many local leaders lack knowledge, zeal and enterprise.



## Social Study

*Regarding Co-operatives*

ONE of the speakers at the Rural Life Institute, conducted for the members of the clergy of the Diocese of Omaha at Norfolk, Nebraska, on August 8 and 9, was Mr. L. S. Herron, editor of the *Nebraska Co-Operator*. He is well-known to the readers of *Social Justice Review*, to which he has contributed from time to time for many years.

Mr. Herron, who is a champion of self help and mutual help, on this occasion stressed above all the significance of co-operatives as curatives for the economic ills of society. With other words, it was rather the philosophy of co-operation than the practical methods were discussed by this veteran co-operator. Later in the day Mr. H. C. McPherson, Manager, Accounting Department, Farmers Union State Exchange, of Omaha, spoke

on the organization and operation of Credit Unions, but this was not the end.

At the suggestion of Msgr. L. G. Ligutti, Secretary, the National Catholic Rural Life Conference, Mr. Herron was subjected to a cross examination on the part of the priests present. The arguments back and forth were concerned largely with the question, to what extent should Government assist and direct the efforts of its citizens in the sphere of economics. Mr. Herron is opposed to centralization of power and the bureaucratic control of agriculture and industry by the State; some in the audience were rather inclined to ask for more help from the State than the speaker was willing to admit necessary.

Approximately fifty priests attended the Institute, conducted in the auditorium of the Sacred Heart Parish School.

## Strange Neutrality

*Lacking in Knowledge of Co-operation*

A SURVEY inaugurated by Professor W. A. Anderson, Department of Rural Sociology in Cornell University, has resulted in the warranted conclusion that farm women in general have little accurate knowledge of co-operative principles and practices. "Women who are members of co-ops, however, have more facts and more accurate information than do women who are not members," it is said.

In the course of his investigation the sociologist interviewed more than 500 women, chiefly wives of farm owners but also some wives of farm tenants and farm laborers, in three areas of New York State. One area was selected because it is considered good co-operative marketing territory, the second, an average area; and the third, rather poor territory for co-operative activities.

Another interesting result of Professor Anderson's investigation is the knowledge that three

times as many co-op members as non-members expressed opinions on the subject and that their opinions were generally sounder than those of the non-members. In one area, both groups considered, the women expressed more opinions than the women in the other two areas, but they did not possess the sounder views, Professor Anderson reports. Of those who responded to questions concerning the general advantages or disadvantages of the co-operative method, 31 percent were favorable and only two percent were definitely opposed. Sixty-seven percent were neutral in their attitude. It is this extensive neutrality that is the big challenge to promoters of co-operatives, he declares.

Importance of the study is emphasized by Professor Anderson who stresses the thought that co-operatives need the intelligent and loyal support, not only of the farmer, but of the farmer's wife as well.<sup>1)</sup>

Both membership and business of credit unions increased in 1944, reversing the wartime trend. Number of associations decreased to 9,099 in 1944 from 10,373 in 1943. At the end of 1944 the 8,702 active and reporting credit unions had 3,027,694 members—0.1 percent more than in 1943—and made loans aggregating \$212,305,479—a 1.7 percent gain. Total assets were \$397,-

929,814 or 12 percent above 1943. Over the year net earnings declined 14 percent to \$5,716,736 and dividends paid on share capital from these earnings decreased 3.9 percent to \$5,122,454. Reserves were \$25,081,703 at the end of 1944—20.1 percent of outstanding loans.

<sup>1)</sup> Clip Sheet, N. Y. State Colleges of Agriculture and Home Economics.



# SOCIAL REVIEW

## *Catholic Social Action*

EARLY in the fall Duquesne University at Pittsburgh inaugurated an Institute of Labor Relations, comprising five twelve-week courses, directed by Rev. Charles Owen Rice, Pittsburgh Area rent director and director of St. Joseph's House of Hospitality. Father Rice was chosen by the university for the post because he has had experience in labor arbitration and conciliation, as well as in the more active phases of the labor question.

The courses are: Public Relations; Labor Laws; Problems of Reconversion and Full Employment; Collective Bargaining; Management — Labor Relations. The last course is for executives, foremen and supervisors.

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A STIRRING example of triumph over adversity caused by war conditions has been given by sixty boys of the orphanage conducted by the Christian Brothers in Perth, Western Australia. When war broke out the orphanage was taken over by military authorities, and the boys moved lock, stock and barrel to vacant farm land, fifty miles away, that had been given to the orphanage for future expansion.

A temporary camp was set up and the boys got busy erecting substantial buildings for their new permanent home. They broke stone, laid bricks, worked as carpenters, plumbers, tilers and roofers, making practical use of the vocational training given to them in the orphanage. The youngest tradesman was 12 years old, the oldest only 16. Over 1,600 acres of virgin land are now under crops, the barns are well stocked, and the young farmers have already won a number of prizes for their stock of cattle and sheep. The orphans' farm is now self-supporting.

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LATE last spring a Catholic Action Training Course was held in the Bishop's House, Madura, India. Seventy-six delegates followed the Course. There were also delegates from Tuticorin, Pudukottah and Coimbatore. Lectures were given on the nature and scope of Catholic Action, its organization, method, spirituality, viz. —the Holy Mass, its formidable rival—Communism, and its Patron: St. Francis of Assisi.

Members were grouped in "cells of 10" for discussion and planning. Methods of prayer and examination of conscience were also explained. Archbishop Mathias, the Secretary of C.B.C.I. for Catholic Action, sent a special message for the occasion.

## *Retreats for Workers*

THE Workers' Retreat Movement in Spain is growing steadily. Last year in the mining region of the Asturias, over 2,000 miners took part in Retreats. Another work now widely spread is that of the Workers' Parish Retreats. The formation of worker apostles is always the main objective. Catholic Action has weekly papers which cater for every interest of the working classes, and it also conducts oratories of the Salesian type for the children.

Side by side with these spiritual works are others which provide for cultural and economic needs. Grade schools, apprentices' courses, sports centers, savings banks, dispensaries, legal assistance, etc. Madrid has a model Salesian trade school, which already provides for 1,500 boys.

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## *Family Allowances*

HENCEFORTH needy mothers in the Province of Quebec will receive an allowance of \$35 per month instead of \$25 as heretofore, provided they reside in urban centers. At the same time allowances for mothers in small areas was raised from \$20 to \$30. As there were 10,233 needy mothers receiving allowances on Dec. 31, 1944, the change will increase costs by over one million dollars, probably to around five million dollars from the present \$3,698,044.

Another order-in-council supplements the Dominion Family Allowances Act. The federal plan pays \$1 a month less for the fifth child than for the first four, \$2 a month less for the sixth and seventh, \$3 for the seventh and subsequent children. The Provincial Government, beginning with September first, pays the \$1, \$2 and \$3 deductions, so there will be no smaller payments per child in cases of large families.

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## *Co-operation*

AT Menands, New York, a market, conducted co-operatively, closed its eleventh year of successful co-operation at the end of summer. What is known as the Menands Farm Market had to fight its way from the very beginning, not only against competing enterprises but also political obstacles.

Located but a few miles out of the city of Albany, the Menands Market has developed a large patronage in the course of years and farmers come from a great distance to rent the market stalls and to dispose to good advantage of their products to buyers, who come with their trucks as far as a hundred miles, and more, because of the reputation the market enjoys. The Grange helped to promote and put the undertaking on its feet.



### *Strikes*

THE Dublin, Eire, Trades Union Council has taken much-needed steps towards putting an end to the unauthorized and unnecessary strikes which are said to have been far too frequent in Dublin.

In future, all unions affiliated to the Council must arrange that their members will not withdraw their labor in strike action anywhere before acquainting the Council with their intended action.

### *Lotteries*

IN Massachusetts the Grange is energetically opposing the adoption of a State Lottery as a means of raising funds "to meet the increasing demands for old age assistance and similar state sponsored benefits."

The attempt to introduce the lottery in that Commonwealth has been attempted again and again, but was always followed by overwhelming rejection, and there seems little likelihood that the present pending proposal in the State Legislature will be more successful than similar proposals have been in the past.

### *Labor's Financial Strength*

THE New York Joint Board of the Amalgamated Clothing Workers Union, CIO, has just voted \$10,000 for the Jewish Labor Committee, which is now busily engaged in a financial drive to raise one million dollars this year for relief and assistance abroad.

A second purpose of the drive is to intensify the Labor Committee's activities against bigotry and intolerance in the United States.

### *Extension Work*

AGRICULTURAL students from Brazil, Chile, Colombia, Ecuador, Haiti, Jamaica, and Venezuela, who are studying extension methods in this country, have organized an international association which will permit them to continue to exchange ideas, experiences, and results after they have returned to their own countries. These contacts will be continued through reports, personal letters, visits, and the exchange of publications.

In commenting on the new organization, M. L. Wilson, Extension Director, pointed out that "the students, in forming the international society, have taken a progressive step toward achieving one of the goals of the training program: the development or expansion of agricultural extension work in other countries as a means of improving production practices, diet, health, and living standards in rural areas."

### *Pottery Workers' Wages*

STRAIGHT-TIME average hourly earnings of male workers in selected occupations of the pottery industry in the important area of East Liverpool, Ohio, ranged from 67 cents for watchmen to \$1.62 for plastic mold makers in October 1944. Women averaged from 52 cents an hour for bisque cleaners to \$1.17 for gilders and liners.

Almost three-fifths of the men and approximately one-tenth of the women earned \$1.00 or more hourly. Approximately 44 percent were paid on an incentive basis. Paid vacations of one week after one year of service were granted by two-thirds of the establishments.

### *Women Gainfully Employed*

IT is the Press Department, Office of Inter-American Affairs, reports that in the Argentine women are seeking employment both in industry and the professions in increasing numbers. The principal reason for this tendency is the extremely high cost of living, which has risen 150 to 170 percent in the last several months. In order to maintain even a modest home, therefore, the ordinary income must be supplemented. Another factor is the great increase and development in Argentine industry. But despite the fact that women fit well into the many new industries and show great responsibility and patience, their remuneration is less than that of men.

As the result of the acceptance of more than 300,000 women in industry and the professions, women's organizations have come into being. The largest of these is the Federacion de Asociaciones Catolicas de Empleadas (FACE). It has a membership of approximately 21,000 and its purpose is to assure social insurance, social justice, and harmonious employer-employee relations. It also provides cultural and educational programs, as well as physical recreation.

### *A Stimulant for Workers*

IN Great Britain the workers in 9,000 factories are said to be listeners to the programs of the British Broadcasting Commission. Any factory can listen in, the Government paying the performing rights fees. The B. B. C.'s director of programs recently declared:

"We instruct the conductors in the type music to submit. It must be familiar. Otherwise it irritates workers, and has no beneficial effect. If the piece is familiar, they can still follow the melodic line through factory noises. "Busy" numbers like *The Flight of the*



Bumble Bee, with no strong melody, are useless. The workers must be able to sing, hum or whistle it.

"The idea is not to make the workers work faster by playing quick music, as most people think. We aim for a cheerful programme, because if the music makes them happy they will work well. It is intended as a tonic, like a ten-minute break for tea. Sometimes we use sentimental numbers, like Love's Old Sweet Song, but they must be preceded and followed by something lively. Otherwise there is a drop in the curve of mood: the romantic must not be sustained. The tone level also has to be constant, and we avoid extremes of tempo."—The workers who benefit most are those employed on monotonous or repetitive tasks, particularly women so employed.

### *Racial Discrimination*

A NEGRO, under sentence of death in Dallas County, Texas, appealed to the Federal Supreme Court on the ground that the number of Negroes on the jury, which found him guilty, had intentionally been limited to one member of this race. Although the Jury Commissioners admitted that they had purposely admitted only one Negro to the jury in question to satisfy the provisions of the 14th Amendment to the Constitution, the Court upheld the verdict of the State Court.

Chief Justice Harlan F. Stone and Justices Hugo L. Black and Frank Murphy dissented. Justice Murphy pointed out that "Racial limitation no less than racial exclusion in the formation of juries is an evil condemned by the equal protection clause." Prior to Hill vs. Texas case, no Negroes ever served on a grand jury in Dallas.

### *Negrophilism*

WITH evident relish Negro papers of our country have published the following account come out of Great Britain: "The departure of American Negro soldiers from Bristol was marked by a 'hysterical' demonstration by British girls according to the *Sunday Pictorial* in a front page story." With a headline: "All This Happened in England Yesterday," the London paper reported on August 26: "The scene was Bristol, most English of all English cities. The time was 2 a. m., yesterday. The actors were a mob of screaming girls aged between 17 and 25."

The story relates that the girls sobbed as trucks took the soldiers to the station and police attempted to persuade the girls to go home. "Most of them had been waiting since 7 p. m., the night before, and although it was pouring rain they decided to wait," the story said. "I don't mind getting wet," said one 18-year-old girl. "I intend to give my sweetie a good send-off."

### *Farm Land Prices and Sales*

DURING the year 1944 land values advanced at about the average rate of the last four years. Although down somewhat from 1943, the volume of sales was at a high level. Resales after a limited period of ownership continued to increase. And despite the predominance of cash sales, a significant number of farms had heavy debts as the result of sale. Land values rose 11 percent during the 12 months ended March 1, 1945, marking the fourth consecutive year in which values have advanced at an average rate of one percent a month. This increase brought values for the country as a whole to a level 52 percent above the 1935-39 average.

Although the demand for farms slackened in some local areas, it remained strong in most sections of the country and the land market continued to be essentially a sellers market. The supply of farms available for sale was more restricted because of fewer offerings reflecting the depletion of "unwilling" owner holdings and the desire of more owners to retain their properties unless unusually attractive offers are made. This reduced supply condition appears to be the principal explanation for the decline in the volume of sales.

### *Short Term Farm Debts*

THE total outstanding short-term debt of farmers to commercial banks and Federal agencies (excluding nonrecourse Commodity Credit Corporation loans) increased from 1.5 billion dollars on July 1, 1939, to 1.8 billion dollars on July 1, 1944, an increase of 20 percent. The volume of such credit has been influenced by two opposing forces. On one hand, greatly expanded farm production with higher unit costs has tended to increase the use of short-term credit. On the other, large farm incomes and shortages of goods have tended to decrease the need for this type of credit. So far, the net effect of these forces has been fewer borrowers, but larger loans.

Production credit association loans made in 1939 averaged \$1,365, and by 1944 they averaged \$2,231. Initial rural rehabilitation loans made by Farm Security Administration averaged \$560 in the fiscal year 1939 and \$1,105 in 1944. Supplemental loans made to existing FSA borrowers increased from \$213 to \$321 during the same period.

In general the short-term debt situation of farmers has improved. Delinquencies are much less frequent and there has been a shift from dealer and merchant credit to lower cost sources such as commercial banks and Federal agencies. Many of the larger institutional loans represent consolidation of scattered debts. However, a crop failure or a sudden drop in prices would leave some farmers with an excessive debt that might cause serious trouble.



# HISTORICAL STUDIES AND NOTES

## FR. JOHN GEO. ALLEMAN, O.P. GERMAN PIONEER PRIEST IN OHIO AND IOWA

### II.

YET there were cases where Fr. Alleman's prophetic visions did not materialize. Thus, in 1846, on one of his long journeys in search of Catholics, he came across the Schnobelen family on the English river, near Richmond, within the limits of the present Riverside parish, Washington County, Iowa. He built a little log church for them and the settlers laid out a town which they named Strassburg. Yet the dreams of future prosperity did not come true and this little pioneer church was supplanted by the neighboring churches of Richmond and Riverside, located in the same county.

The hardships and privations Fr. Alleman underwent when traveling to his numerous mission stations are brought home to us by the following account of a sick call. When the father of the late Attorney H. Schlemer fell dangerously ill, two young men drove to Fort Madison to bring Fr. Alleman to the home of the sick man. They arrived in Fort Madison in the afternoon, and it was late in the day when they started on their way back with the priest. It was in the latter part of autumn and the Schlemer farm was nearly twenty miles away. The roads were bad and the heavy lumber wagon was unwieldy; in consequence progress was slow. Complete darkness overtook the party and the road was no longer visible. Nothing could be done but to camp and to await daybreak. In the meantime it had grown very cold; so they tethered the animals and built a fire to keep themselves from freezing and to scare off the wolves; they stretched out on the ground around the fire and the one blanket had to do duty by turns. Soon the cold became so intense that they were compelled to walk around the fire and swing their arms to keep warm. Such incidents were common, but the hardy priest made light of them.

On April 29, 1841, Bishop Loras, of Dubuque, made a visitation at Fort Madison, which was then a town of about 700 inhabitants. The Bishop opened a subscription for the new church, giving \$100 himself. A great number of Protestants had gathered to hear the bishop speak; some of them subscribed also. From Fort Madison the Bishop went to West Point, a small town ten miles west

of Fort Madison, where there was only one Catholic family, but in Sugar Creek there were 116 Catholics within a radius of five miles. On September tenth and eleventh of 1842, Fr. Alleman assisted at the ordination of a priest in Dubuque.

When Fr. Alleman settled at Fort Madison, immigration up the Mississippi had grown to large proportions. The pioneer priest protected all classes coming his way from exploitation and, moreover, he directed the immigrants to the best localities for eventual settlement. As he traveled over the new country on his calls of duty, his advice in this regard was considered to be of great value and it was followed by Catholics and Protestants alike. In this way he was instrumental in making others prosperous, whilst he remained poor.

But Fr. Alleman was not only a missionary of the white settlers but also of the Indians. He mastered the Indian language and gained the friendship of the chiefs of the Winnebago and of the Sacs and Foxes. More than once did Fr. Larmer ask the pioneer priest the cause of the friendship which sprang up between him and the Indian chiefs and their tribesmen and his unvarying answer, given with a smile, was: "Because I was taller than any of them." Indeed, Fr. Alleman had the stature of a giant. When the missionary was ministering to the Indians and appeared in his cassock preparatory to saying Mass, the chiefs and the tallest men, always dressed in their Indian costumes and armed for such occasions, would approach him and standing by his side would compare their respective height of stature. But none of the dusky warriors could measure up to the gigantic size of the German missionary; his herculean proportions excited the admiration of these untutored sons of the forest and contributed greatly to gaining their admiration and affection.

The most intimate friend of Fr. Alleman was Chief Keokuk. The affection of the Indians was so great for him that the Chief and their council offered Fr. Alleman what is now the northern half of the city of Keokuk, Iowa. To this offer the missionary replied: "No, I cannot accept your offer. I am a poor Dominican Friar, I made a vow of poverty, and another one to establish missions; with God's grace I shall keep them both."

Fr. Alleman had, however, to deal with a peculiar class of white men. Shortly before his arrival in the West, Mormons under the leader-



ship of Joseph Smith had settled in 1839 at Nauvoo, Ill., a few miles southwest of Fort Madison. This Mormon settlement became the haven for outlaws of every sort, so that the Mormons became the terror of immigrants who came to seek homes in that section. These immigrants sought the advice and protection of the "Big Priest," as Fr. Alleman was called.

When the Mormon leader had learnt of Fr. Alleman's influence, he paid him a visit with the aim of utilizing Fr. Alleman's linguistic attainments for his purposes. Naturally the priest could not be influenced and with much tact avoided the Mormon leader's enmity, who through his legion of ruffians could have cut off immigration from that part of the West.

Fr. Alleman's prudent policy in regard to the leader of the Mormons proved to be especially beneficial to the Catholics living on the opposite bank of the Mississippi, who were included in his mission-field. Not infrequently settlers in Illinois would ride fifty and a hundred miles for the priest at Fort Madison to take him on a sick call. But, having arrived on the banks of the Mississippi, they would find no means of crossing the river. Invariably Smith would send his barge, manned with strong men, needed for the crossing at the head of the rapids, to bring the priest to the Illinois side. On one occasion, when Fr. Alleman thanked the Prophet for his courtesy, Smith remarked: "Never mind, Father, next to the Church of the Latter Day Saints, that of the Catholics is the best." The reply of the priest: "About that there is a diversity of opinion," brought a smile to the face of the crafty founder of Mormonism. In the course of the same conversation, Smith remarked that he had watched the conduct of the Catholic priests, and he had found that they always attended to their own business and administered to the wants of their own people at great sacrifice, while the Ministers of other denominations, sent out from the East and supported by contributions from New York and Boston, did little else than meddle in politics and write home misrepresentations, especially of his own people, the Mormons.

In 1846 the Mormons left Nauvoo to move to Utah. At that time Nauvoo had at least 20,000 inhabitants, while Fort Madison, Keokuk and Burlington could boast of but a few hundreds.

In the meantime the Most Rev. William Quarter had been consecrated the First Bishop of Chicago, on March the tenth, 1844, with the State of Illinois as his diocese. Bishop Quarter wrote Fr.

Alleman, begging him "in the name of God and religion" to extend his apostolic labors frequently, nay, if possible, entirely to the northwestern part of the new diocese. In answer to this urgent call of the Bishop of Chicago, Fr. Alleman left Fort Madison to settle in what is now the cities of Rock Island and Moline in Illinois, in the year 1851. Despite eleven years of strenuous missionary life Fr. Alleman was still full of vigor. Bishop Quarter, who first invited him to settle in Illinois, had died in 1850. It seems that the bishop of Chicago was asked to furnish a substitute to the diocese of Dubuque in order to obtain the missionary for the diocese of Chicago and Illinois. At any rate Fr. Alleman's successor at Fort Madison was ordained in Chicago for the diocese of Dubuque. He was Alexander Hattenberger, a native of Strassburg in Alsace, who was born in 1823, immigrated in 1848 and was ordained in December 1849 or January 5, 1850. Fr. Hattenberger was pastor of Fort Madison from 1851 to 1862 and died at Dubuque on January 15, 1892.

JOHN M. LENHART, O.F.M.Cap.

(To be concluded)

### *Our First Catholic Congress*

QUITE too little attention has been given, so the author of "Notes and Comments," a feature of the *Catholic Historical Review* believes, to "the exemplary conduct of several Catholic lay leaders during the last quarter of the nineteenth century." The author of the remark further states: "While the Catholic Congress movement was not peculiar to America, the Lay Catholic Congress of Baltimore in November, 1889, is probably the peak of the participation of the laity in American Catholic activities before 1900. Although the Congress was watched over rather carefully by Cardinal Gibbons and Archbishop Ireland, the leaders in the Congress were chiefly Henry F. Brownson, of Detroit, William J. Onahan, of Chicago, and Henry J. Spaunhorst, of St. Louis."

The last of the three men was for many years President of the Central Verein. Evidently the fact that our organization had begun to conduct Catholic Days, the first of them in 1887, in Chicago, probably influenced the appointment of Mr. Spaunhorst to the committee which organized and conducted the Baltimore Congress. Most of the Bishops of the country were favorably inclined towards the *Katholiken-Versammlungen*, the official title of these affairs, the second of which



was held in Cincinnati in 1888, and the third in Cleveland in the following year. Replying to an invitation extended to him by the Committee, in charge of preparations for the "Fourth General Meeting of the Catholics of the German Tongue in the United States of North America" conducted at Pittsburgh towards the end of September, 1890, Cardinal Gibbons' secretary wrote that His Eminence "most cordially blessed those who will take part in its deliberation, and expresses the hope that it will be quite as successful as that held in Baltimore a few days ago." While the acknowledgments and recommendations of the members of the hierarchy fill a number of pages in the proceedings of these meetings, Archbishop Ireland seems to have withheld his endorsement. The addresses on these occasions were delivered in German. Bishop Thomas McGovern, of Harrisburg Pa., refers to the fact in the following striking sentence:

"While it is to be regretted that these learned addresses will be a sealed book to the general public of these States, yet they will have a powerful influence that might not otherwise be felt on our German speaking fellow citizens, and especially on those of the household of the Faith. The latter will be encouraged in the efforts to promote our common Faith, and the former will be instructed in the 'Truth which will make them free.' "

Some thirty years ago "the sealed book" was discarded, because it was felt that the message the CV desired to convey to all Catholics of the country and their fellow citizens in general demanded the language of the country should be employed on all public occasions.

## Collectanea

SEVERAL German names occur in the article on "Manufacture of Steel Still in Its Infancy During the Civil War Period," published in *Steel Facts* for April. Bernard Lauth is mentioned as the inventor of cold rolling of iron, patented by him in 1859. The designing of the works of the Bethlehem Iron Co., at Bethlehem, Pa., is attributed to John Fritz, while in another part of the article it is stated, "a new Klowman mill was built" during the Civil War. The name of the builder is misspelled; it should be Kloman, Carnegie's partner, who was dealt with by him so un-ethically, as Father John Lenhart, O.M.F.Cap., has proven.

The Bernard Lauth already referred to, so the

article states, in 1864 "invented a three-high plate mill with a middle roll of small diameter, which served to quicken the speed of reduction and to save power." Like Kloman, Lauth too was a German. But we do not know whether, like the ironmaster, he was a Catholic.

It is said by Dr. Arthur Graeff in his monograph, "The Pennsylvania Germans," that he knows of an Italian immigrant who has been in Berks County, Pennsylvania, for more than thirty years and has not yet learned to speak English! The Pennsylvanisch dialect was sufficient for his conversational needs. "We have toiled in the harvest fields with Negroes," so Dr. Graeff continues, "who talked 'Dutch' to us and among themselves. Jews have found the Pennsylvania German dialect so much like their own Yiddish that they have become Pennsylvania Dutchmen in manner of speech, at least."

Experiences of this nature are not restricted to Pennsylvania. The writer's parents, in the early fifties, stopped at a hotel in Louisville, Kentucky, conducted by people who spoke low-German. To the amusement of the political exiles of 1848, the Negro children, whose parents worked for the proprietors, spoke in that tongue. In New Braunfels, Texas, Mr. Hippolite Dittlinger, on one occasion, almost seventy years ago, addressed himself to Mexican teamsters who were bringing a load of cotton into town, first in English then in Spanish. At last they spoke German and admitted that they were *mexikanische Nassauer*. Evidently, their employer was a native of Nassau, whose Grand Duke was interested in the colonization society which purchased land in Texas. In this connection it may be mentioned that in Missouri Negroes spoke of sausage as "wusser," from the German word *wurst*, a sausage.<sup>1)</sup>

A certain entry in the *Schematismus* of the German priests in our country in 1869, published by Fr. Ernst Anton Reiter, S.J., deserves attention. In reporting to the editor the facts desired for his directory, Fr. Nicholas Ludwig Sifferath, stationed at Cross Village, Emmet County, Michigan, stated there were seventy children in his school, taught by one School Brother. This School Brother seems to have been his own brother, or relative, Philip Sifferath, who, it is said, had been a member of a religious community founded by Fr. Weikamp, at Cross Village, at an earlier day.

<sup>1)</sup> Owen, Mary Alicia. *Voodoo Tales*, N. Y., 1893, p. 43.



# Book Reviews and Notes

## Received for Review

- St. Julien, Fr. Maurice, C.P. Making the Stations with Jesus. The Co-operative Press, St. Louis, Missouri. Price 10c.
- Somerville, Henry, M.A. Public Planning and Free Enterprise. The Canadian Register, Toronto Canada. 100 p. Price 30c.
- Marolla, Edoardo. The Catholic Writer's Yearbook, 1945. The Marolla Press, Pence, Wisconsin. 31 p. Price \$1.00.

## Reviews

SIMULTANEOUSLY there have come from the press four issues of *Primitive Man*, Nos. 3 and 4 of vol. 12, and 1 and 2 of the subsequent volume. That publication of this important quarterly has not been abandoned is, undoubtedly, largely due to the tenacity of its editor, Rt. Rev. John M. Cooper, Secretary, Catholic Anthropological Conference.

Unfortunately, the importance of anthropology is not sufficiently realized in Catholic quarters. Possibly one must have read books and articles by non-Catholic ethnologists to realize what use may be made of the information to be gathered from the lore of primitive people. On the other hand, ethnology may serve apologetics. It provides, for instance, many proofs for the unity and universality of the moral consciousness of mankind.

Most popular magazines are little more than an intellectual olla potrida. The same may be said of most College Year Books. An exception from this rule are the Annuals published since 1940 by Marygrove College at Detroit. Each year the Juniors and Seniors write papers on various phases of one subject. As for instance: 1940, The Guilds—Medieval and Modern; 1941, A Second Spring, A Commemoration of the Golden Jubilee of *Rerum Novarum*; 1942, A Spiritual Conquest: The Jesuit Reductions of Paraguay, 1610-1767; 1943, Quest of the Centuries: Peace; 1944, Saga of Service: The American Hierarchy Abreast the Ever-changing American Scene.

To these five year books one devoted to the Royal Charter was added this year. All of the essays contained in the volume discuss the Magisterial Mission of the Church; under the three major headings of Patristic Education, Revivals of Learning, Post-Trent Education, the various aspects of the subjects referred to are carefully treated.

The method adopted at Marygrove College has much to commend it. The volumes referred to represent, as it were, the combined efforts of teachers and students, devoted to one important subject and the Year Book represents the ripe fruit of their efforts. It would not be difficult to pick flaws in some of the articles, but it would serve no good purpose to do so; nor would it be quite just. One observation, however, applies to all of the articles: The neglect of important German sources. It may be due either to lack of knowledge of German or to the lack of important source material.

Thus for instance, one of the outstanding works on the Universities of the Middle Ages, by the Dominican Denifle, is not even mentioned in the list of consulted books.

We believe this Year Book is sold at the price of one dollar, and it is well worth the money. It grants an interesting birds-eye view of education as promoted under the auspices of the Church from the early days of Christianity to the present time. Although we do believe the title of the last paper, "Contemporary Popes and Education," is a bit misleading. It is education in a broader sense is treated.

Benard, Rev. Edmond D., S.T.D. A Preface to Newman's Theology. B. Herder Book Co., St. Louis, 1945. \$2.25.

Misunderstanding often beclouds the lives of well meaning men, many of whom never emerge from the shadows and pass away before the hour of their vindication. Newman in this respect was more fortunate for he lived to see the cloud lifted from him and to enjoy complete restoration of his unsullied reputation. His later identification with modernism by a small minority cannot obscure the brightness of his fame. Still, suspicions once aroused have a tenacious life and must again and again be disproved. Hence, even now a defense of the Cardinal's orthodoxy cannot be regarded as a work of supererogation, especially if as is the case with Dr. Benard's fine volume, it has a pronounced constructive phase which introduces the reader to the rich theological thought contained in Newman's controversial writings. To all Newman lovers, of which the reviewer is a very ardent one, Father Benard's book will bring sheer delight and unalloyed joy.

Though the reviewer never entertained the slightest doubt of the theological correctness of Newman's ideas, he can well understand the mistrust of the professional theologians for one who fails to use the consecrated terminology elaborated with much care and associated in their minds with doctrinal orthodoxy. They resent, and not altogether without reason, any deviation from this vocabulary that has the sanction of tradition, fixes unequivocally the meaning of terms and offers a kind of automatic safety to those who venture into the realms of dogmatic speculation. Ordinarily a writer should employ the technical terms that have come to be accepted in a given field of study. Many a treatise owes its obscurity and liability to misinterpretation precisely to the absence of technical terms with well established connotations.

However, Newman did not write under ordinary circumstances. He did not address men bred in the Scholastic tradition. On the contrary, he spoke to theologians reared in a Patristic atmosphere, and the Patristic atmosphere was very different from that which prevailed in the Schools. Thus, his departure from Scholastic usage appears fully justified. But misunderstanding would become inevitable. Aware of this possibility, Newman continually qualified his terms and hedged them about with explanatory safeguards.

Dr. Benard's small but substantial volume will do much to lay the ghost of Newman's modernism.

C. BRUEHL, Ph.D.



# THE C. V. AND THE CENTRAL BUREAU

## Officers of the Catholic Central Verein of America

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Central Bureau of the Central Verein

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## GOLDEN JUBILEE CONVENTION IN NEW JERSEY

IT was originally planned to hold the ninetieth anniversary Convention of the Central Verein in Newark, New Jersey, in conjunction with the fiftieth anniversary of that State Branch. Although war-time conditions caused the cancellation of the National Convention, the New Jersey organization could not forego the opportunity of celebrating the half-century mark of its existence. Accordingly delegates of the men's and women's organizations met in St. Mary's Abbey Parish, Newark, New Jersey, on September 15-16, where fifty years ago the New Jersey Branch held its first convention. The occasion marked also the twenty-fifth anniversary of the State Branch of the National Catholic Women's Union.

Executive meetings of the two organizations were held on Saturday. The Convention began officially with the Pontifical Highmass on Sunday morning, at which the celebrant was Rt. Rev. Patrick O'Brien, O.S.B., Abbot of St. Mary's Abbey, Newark. The sermon was preached by Rev. Gregory Schramm, O.S.B., pastor of St. Mary's Parish and host to the convention. The speaker paid tribute to the history and accomplishments of both the men's and woman's groups in the State, and appealed for intensified efforts during the coming years.

A luncheon was served following the Mass, with Mr. Gerard Poll, past president of the Central Society, as toastmaster. The principal address was delivered by Mr. George W. King, Professor of Science at Seton Hall College. The speaker gave many recollections of CV activities, particularly of the 1924 National Convention in Allentown, Pennsylvania, where he had spoken on the injustices of the Versailles Treaty and the probability of another world war. He closed his address with an appeal to the New Jersey organizations to win

the youth of today for their cause, to guide them and make them alert to the dangers which threaten both the Church and our country. Mr. William Siefen, past president of the Central Verein, extended the greetings and congratulations of National President J. M. Aretz. President Mrs. Mary Filser Lohr, of the NC-WU, represented her organization and extolled the pioneers who formed the two New Jersey Branches.

At the final session in the afternoon, Mr. Albert J. Sattler, President of the New York City Branch of the CV, spoke on the Milwaukee Conference. Abbot O'Brien brought the program to a close with an appeal to all to work in unison for the principles the Central Verein has so nobly upheld and promoted during its ninety year history. He referred to the approaching centenary of the Benedictine Order in the United States to be observed in 1946 and posed the question of whether or not this celebration could be combined with next year's convention of the Catholic Central Verein.

In his Presidential address delivered at the Saturday afternoon session Mr. Charles Kraft praised the pioneers of the CV in New Jersey, who had founded the State Branch in 1895. The President of the CS likewise gave a summary of the activities of the organization during the past year. Individual reports of district activities were presented at the Sunday afternoon session.

The Newark daily papers paid particular attention to the resolutions adopted by the New Jersey Convention, one of which opposed compulsory military training of the youth of our country and urged that action on this measure be delayed until servicemen have returned home. The statement recommended "attractive voluntary enlistments for the armed forces, a voluntary



ROTC program, an extension of the national guard and progressive disarmament." Another resolution on taxation declared that "increased unemployment insurance benefits should be avoided on the ground that they would encourage some workers to accept such aid rather than take employment."

The Central Society adopted a change in its constitution providing for a Vice-president for each of four dioceses of the State. A promotional program was outlined and an appeal made for one thousand associate members and for the affiliation of new societies.

The New Jersey organizations received jubilee greetings from Archbishop Walsh of Newark, from Bishops Griffin, McLaughlin and Eustace of the other dioceses of the State, and from a number of State Branches of the CV. A local Catholic War Veterans organization commended the Central Society on its new "Digest."

The convention was brought to a close with a luncheon and social in St. Benedict's hall on Sunday evening.

### *New York Executives Met at Rochester*

A GENUINE interest in the deliberations and a marked enthusiasm were features of the meeting of the Executives of the CV and NCWU of the State in Rochester, New York, on September 22-23. Spurred on by the burning words of Most Rev. James E. Kearney, Bishop of Rochester, spoken after the Mass on Sunday, in which he extolled the work of the organizations in the realm of Catholic Action and asked God's blessing on their deliberations, those present felt encouraged to engage in the lay apostolate.

First sessions were held on Saturday afternoon. Mr. William Wittmann, President of the Rochester Branch, extended a welcome to the delegates. State President Richard F. Hemmerlein, of Syracuse, presented his annual message which reviews the activities of the past year, and outlined a program of "post-war reconversion" for the State organization. What Mr. Hemmerlein said on that occasion applies to State Branches of the CV in general. He stressed the fact that the future of the Central Verein depend on how soon and how effectively we can return, in the light of modern conditions, to the spirit and determination of our forefathers, who in a period of stress organized the CV, and by their energy and undaunted courage gave it life.

The Pontifical Mass of Thanksgiving in St. Joseph's Church on Sunday was celebrated by His Excellency, Bishop Kearney. The sermon was delivered by Very Rev. Charles M. Guttenberger, C.S.S.R., pastor of St. Joseph's parish.

At the Conference dinner on Sunday noon in Hotel Seneca, Bishop Kearney spoke again, recounting the life and martyrdom of St. John Fisher, patron of the Rochester Diocese. He pointed out the dangers to our civilization resulting from a flaunting of the sacredness of marriage by hasty and ill-considered marriages and by easy divorce. Bishop Kearney concluded his address by stressing the sanctity of marriage, fidelity to the marriage vows, and the spiritual and moral worth of Christian family life.

At the business sessions on Sunday, important meas-

ures affecting the welfare of the State Branch and the national organization were considered. The Branch is to continue its efforts to raise Life and In Memoriam memberships and other funds to augment the endowment of the Central Bureau. The membership committee, through its chairman, Albert J. Sattler, recommended that fraternal benefit societies examine the plans advanced by the Insurance Research Committee of the CV, with a view to reinsuring existing societies and placing them on a legal reserve basis. A number of societies signified their intention to investigate the proposal. During the current year, a committee under Mr. Sattler will work on a revision of the constitution of the State Branch that it may conform to that of the national body. A proposal is being studied to permit the State organization to reorganize lax local Branches.

The formation of conferences in areas where two or more credit unions exist and the organization of more parish units was recommended by the Credit Union Committee under the chairmanship of Mr. Joseph H. Gervais. The committee is studying the best method of affiliating such credit unions with the State Branch. A special committee under Mr. Frank E. Popp, of Troy, New York, is endeavoring to distribute the State Branch's "Quarterly Bulletin" to every member of the affiliated units.

Mr. Peter J. M. Clute, of Schenectady, chairman, reported on the work of the Legislative Committee in the State Legislature and in the Congress of the United States with reference to legislation affecting veterans, labor, education and social welfare.

The Rochester Executive Conference made its own the resolutions of the National Executive meeting in Milwaukee; in addition statements on Religious Education, Strikes and Lockouts and against Easy Divorce were also adopted. It is noteworthy that the resolution on Strikes and Lockouts was taken from those adopted at the seventy-ninth Convention of the Central Verein at Rochester in August, 1934.

At a business session on Sunday, plans were outlined by Mr. Emil M. Krauskopf, President of the Brooklyn Branch of the CV, for the observance of the Jubilee Convention of the State CV in Brooklyn in 1946. Local branches and affiliated societies have pledged to raise a Golden Jubilee Fund of \$2,500 to aid the State Branch's promotional work. Regional conferences were also planned to be held in Buffalo this fall, in Brooklyn in the spring, and in Syracuse and Auburn later during the coming year.

Due to the restricted nature of the Rochester Conference, election of new officers was not held. The present incumbents will remain in office for the current year.

The statement on "The Will for Peace," an outline of which was delivered by Most Rev. Aloisius J. Muench at the Milwaukee Conference is now in press, and will be available in a short time. The document is intended as the basis for addresses and study programs at meetings of our organizations during the fall and winter of this year. It supplements the statements on "Peace and Reconstruction" and "Nationalism and Internationalism" adopted at the 1943 and 1944 Conventions of the CV.



### *Missouri Regional Meetings*

A VERY well-attended regional meeting was conducted by the CV in conjunction with the Catholic Day celebration sponsored by the St. Charles District League on Sunday, October 7. Rev. William Pezold and the parishioners of St. Joseph's parish, Cottleville, Mo., were hosts to the gathering. A beautiful fall day provided an adequate setting for the procession through the streets of the village followed by the field Highmass on the grounds of St. Joseph's Church at 11 A. M. The celebrant was Very Rev. Msgr. A. T. Strauss, V.F. The sermon by Rev. Leo Kampmann on the theme: "Unless the Lord build the house they labor in vain that build it" was an eloquent appeal directed to those who would bring back peace to a distracted world.

A delicious luncheon was served at noon by the men and women of the parish. The afternoon program was opened by Mr. Alphonse Ell, President of the St. Charles District League. After a short message of welcome by Fr. Pezold, the meeting was turned over to Mr. Arthur Hanebrink, President of the CU of Missouri, who introduced the visiting speakers. Mr. Herman Gerdes' subject was the Central Verein and the CU of Missouri, Mrs. Rose Rohman spoke on the NCWU, with particular emphasis on the activities of the Missouri State Branch, and Mr. James Zipf discoursed eloquently on the activities of the Central Bureau. Fr. R. B. Schuler summed up the addresses of the afternoon and asked for continued support of the organization's activities by the laity in his address "For God and Country." Benediction and recitation of the rosary brought the day's program to a close.

A very successful Regional meeting was conducted on September 23 in St. Mary's Parish, Cape Girardeau, Missouri. The Highmass was celebrated by the pastor, Rt. Rev. Msgr. Henry F. Schuermann. Speakers at the afternoon program were Mr. Cyril Furrer and Dr. Alphonse Clemens, of St. Louis, who discussed the activities of the Central Bureau and of the Catholic Central Verein. Mrs. Rose Rohman discoursed on the National Catholic Women's Union and the activities of the Missouri Branch, and Fr. R. B. Schuler concluded the program with the address "For God and Country."

The fourth of the six regional meetings planned by the CU of Missouri was held at Salisbury, Missouri, in the Diocese of St. Joseph, on Sunday, October 14. The day's program was inaugurated with a highmass in St. Joseph's Church, Rev. F. X. Hochgesang, the local pastor, celebrant. Rev. Joseph Vogelweid, of Jefferson City, delivered the sermon. Speakers of the afternoon program were Mr. Ed. Ell, of St. Charles, Mrs. R. Rohman and Mr. Cyril Furrer, both of St. Louis, and Msgr. Anthony T. Strauss, V.F., Spiritual Director of the NCWU. The various phases of the program of the Central Verein, the CU of Missouri, the NCWU and the Central Bureau were presented by the speakers. Among the visiting clergy were Rev. P. C. Vatter, of Moberly, Mo.

### *Pennsylvania Conducts Executive Conference*

THE Pennsylvania Branch of the CV conducted an Executive Conference on September 29-30, in Holy Ghost Parish, Bethlehem, Fr. Scott Fasig, pastor. The officers of the Branch together with Fr. Joseph May, spiritual advisor, and Fr. Fasig attended the sessions, presided over by Mr. F. W. Kersting, State President. A program of activities for the current year was adopted. Several inactive societies, as well as a number of societies which have for unknown reasons terminated their affiliation with the State Branch, are to be visited and encouraged to collaborate wholeheartedly with the organization.

Plans have been laid to conduct next year's convention of the Pennsylvania CV in Erie. The officers are confident that the goodwill and interest of the members in that city hold out the promise of a meeting that will promote the cause to which the CV of Pennsylvania is devoted.

### *The Promotion Fund*

WITH the intention of stimulating an effort to affiliate societies not at present in the CV and to help bring back some of those who have, in the course of years, dropped out, Mr. Charles P. Kraft, New Jersey, offered to subscribe five hundred dollars to a Promotion Fund. His generous gift was gratefully accepted by the Executive Committee during one of the closing sessions of the Conference conducted in Milwaukee in August. In fact, so welcome was Mr. Kraft's suggestion and offer that other members of the Executive Committee volunteered their subscriptions. Thus far the following donations have been received:

Fifty dollars each from Most Rev. A. J. Muench, North Dakota, Mr. William H. Siefen, Connecticut, Mr. Joseph Grundle, Wisconsin; twenty-five dollars each from Mr. August Springob, Wisconsin, Mr. Albert J. Sattler, New York, Mr. Ernst Winkelmann, Missouri, Dr. A. W. Miller, Indiana, Very Rev. A. T. Strauss, Missouri, Mr. Michael Mohr, Kansas; fifteen dollars, Mr. John A. Sullentrop, Kansas; and ten dollars each from Rev. Joseph Vogelweid, Missouri, and Mr. Albert A. Dobie, Connecticut. In addition Rev. Fabian Diersing, O.S.B., Arkansas, collected \$46.64.

It is not the intention of the Executive Committee this money should be used before a large sum has been collected, in order that the campaign may be properly planned and executed. Officers and members of the CV are therefore urged to send their contributions for this fund to the General Secretary, Mr. Albert A. Dobie.

A competent writer on political, social and economic subjects says in a letter addressed to the Bureau:

"A Catholic sociologist who tries to be consistent and constructive has really no alternative to fall back on except the functional guilds which existed in the Middle Ages. But it is a hard job to show how guilds could be restored in our time. We must speak the language of our own time if we would be persuasive and we must not unnecessarily offend the mentality of our own time."



### *Peter's Pence*

CONFORMING to a custom of long standing in the Central Verein, the National Secretary of our organization, Mr. Dobie, forwarded this year's Peter's Pence to the Apostolic Delegate, His Excellency Amleto G. Cicognani, early in the fall. His Excellency replied he would forward the gift of a thousand dollars to the Holy Father at the first opportunity.

Considering the many demands made on the Holy Father, and the fact that so many gifts which reach him are designated for a particular purpose, it was decided to make the Central Verein's contribution a personal gift to His Holiness which he may dispose of in accordance with his own discretion and pleasure.

### *Chaplains' Aid*

ALTHOUGH the war has come to an end on all fronts the need for the distribution of the Bureau's literature intended for the men in service remains. Millions of soldiers, sailors and marines will continue with the armed forces for months and in some cases for years to come. Writing from an Aviation Supply Depot in the Pacific area on September 26, a Chaplain states:

"Many thanks for the fine shipment of 'Guide Right' which arrived today. You can be sure that this pamphlet will be well read, judging from my experience in the past."

"Your pamphlet Guide Right and Father Martin-dale's booklet arrived two days back," writes a Naval Chaplain from a Hospital, located on the West coast, "and on looking through them I find them to be eminently practical for the men in the service. They do pack a punch and if read should serve as a strong deterring factor to someone about to stray from his ideals."

From another Naval Hospital, in the State of Louisiana, came the following commendation:

"Thank you for the shipment of pamphlets which we received this week. They are now in our pamphlet rack and proving very popular. We are most grateful."

Requests for books and other reading matter by Chaplains serving in Camps for Prisoners of War have decreased during the summer months, because so large a number of the POW were assigned to farm work. But with their return to central Camps an increased demand for reading matter and also for rosaries, etc., is to be expected. Some requests have already reached the Bureau; one from New Hampshire states:

"I am begging again, in favor of my dear prisoners of Camp . . . We need twenty-four copies of 'Missa de Angelis' (Gregorian) in modern notations and the same number of copies of the Mass for the Dead with the organist's part separate. My men are preparing a High Mass for All Souls Day and Christmas." The requests were complied with.

### *Spiritual Director for Springfield Diocese*

ACTING at the request addressed to him by the President of the Catholic Union of Illinois, Mr. Joseph B. Engelmeyer, the Bishop of Springfield, Illinois, Most Rev. James A. Griffin, has appointed Rev. John Ratchford, assistant pastor of Sacred Heart Parish, Springfield, Spiritual Diocesan Director of the organization for his Diocese.

The plan to request the Bishops of all the Dioceses in the State of Illinois to appoint a Spiritual Director, who is to assist the societies to develop and carry out their program, was adopted by the Executive Committee of the organization at a meeting held in Chicago in the summer. Thus far two Bishops, the Bishop of Belleville, Most Rev. Henry J. Althoff, and Most Rev. James A. Griffin, Bishop of Springfield, have acceded to the request addressed to them.

### *Souvenir Program*

THE Central Society of New Jersey and the State Branch of the NCWU published an attractive eighteen-page program on the occasion of the Golden anniversary and the Silver anniversary, respectively, of the men's and women's Branches. It contains a brief account of the beginnings of the parent organization, the Central Verein, in 1855. Although New Jersey was not represented among the sixteen original societies, a number of societies from New Jersey affiliated with the CV a few years after its foundation. Among them were St. Nicholas Society of Egg Harbor City; St. Boniface, St. Augustine and St. Leo Societies of Newark; St. Boniface's of Jersey City; St. Michael's of Elizabeth and St. Francis Pioneers of Trenton. Many other societies in the state joined in later years.

The Jubilee program contains short accounts of the first, second, third, fourth and fifth State conventions, and of the National Convention in Newark in 1910. The late Mr. J. B. Oelkers, of St. Mary's Parish, Newark, was president of the CV at the time. A portion of the program, devoted to the story of the State Branch of the NCWU, was contributed by Rev. Paul Huber, O.S.B., Spiritual Director of the women's branch.

The Central Society of New Jersey is making preparations for the National Convention to be held in Newark in 1946. Mr. George Albiez is Convention chairman.

### *The CV Banner*

DISINTEGRATION of the silk, or with other words old age, has caused the retirement of the Central Verein's banner. It did not, therefore, participate in recent national conventions.

In the last message Mr. William Siefen addressed to a convention of the organization as president of the CV, he expressed the wish a new banner should replace the old one. Due to the war it was not possible to carry out the intention, but according to present indications the solemn blessing of the new banner will be performed at Newark next August. It is worthy of



note that the NCWU has contributed ninety dollars toward the cost of a new banner.

The Sisters of the Precious Blood, O'Fallon, Missouri, to whom the task of making the banner has been entrusted, believe the original emblem of the CV, a picture of the Holy Family, may be transferred from the old to the new standard. On the other side will appear the new emblem, the symbol of the Holy Ghost.

### *Branch and District Activities*

A DAY of Recollection in St. Benedict's Parish, Brooklyn, on Sunday, September 30, served as the official opening of the fall and winter program of the Brooklyn Branch of the Central Verein. The conferences were given by Rev. Alois Handelbauer, S.M., of Chaminade High School, Mineola, Long Island. Members of the parish and the general public also attended.

The regular monthly meeting of the Branch was held in Kopling House, Brooklyn, on September 20. Affiliated societies reported on activities planned for the fall and winter. Delegates of both the men's and women's organizations attended the Executive Conference of the State CV and NCWU in Rochester on September 22-23. Mr. John A. Gehring is Secretary of the Brooklyn CV.

The fact that forty thousand Catholic children were attending public schools in that part of the diocese, and that many of them were not receiving religious instructions was disclosed by Archbishop Lucy of San Antonio, in his address at the meeting of the Southwestern District of the CSL of Texas, held in Our Lady of Grace Parish, La Coste, on Sunday, September 30. At the behest of His Excellency, Archbishop Lucy, the organization will endeavor to promote the work of the Confraternity of Christian Doctrine in that area, and will introduce a program intended to establish free parochial schools.

Other addresses were delivered by some of the State Officers; they had to do largely with the program of the State organization. Fr. Joseph Wahlen, M.S.F., of Honey Creek, spoke on the Archdiocesan Councils of Men and Women and their activities.

John C. Biediger, of La Coste, was elected President and Charles Langfeld, of D'Hanis, district Secretary.

The recommendation that each of the State Branches should publish its own official organ was made at the Milwaukee Conference. At the suggestion of Mr. August Springob, of Milwaukee, the Connecticut Branch of the CV discussed the matter at its fall quarterly meeting in St. Peter's Parish, New Britain, on September 9. President John J. Hintz, of Wallingford, presided. A motion passed that the Branch have a local edition of the "Digest" printed. Rev. Joseph Rewinkel, spiritual director, pledged himself to defray the cost of the first issue. Fr. Rewinkel also reported the Burse Fund amounted to \$4740.10.

National Secretary Albert Dobie gave an account of the National Executive Board Meeting held at Milwaukee in August. It was decided to have the Annual

Report of the State Convention printed together with the report of the women's organization.

It was voted to donate the Penny Collection of \$8 taken up at the close of the meeting to the Chaplains' Aid Fund of the Central Bureau.

At a gathering, on September 25, the Philadelphia Volksverein observed its annual "Founder's Day," honoring the memory of the late beloved Fr. Theodore Hammeke. In his address the guest speaker, Fr. Frederick T. Hoeger, C.S.Sp., said in part:

"It is a wholesome practice to keep alive the memory of those men who have been trail blazers in the propagation of the social doctrine of the great Pope Leo XIII. Such a man was Fr. Theodore Hammeke. He organized the Volksverein that he might make out of scattered forces of Catholic organizations in Philadelphia a right arm of the National Catholic Central Verein. He wished to build up thereby a center of right thinking, and to have a rally point from which to fight wrong thinking. We may not yield our vantage point, and let the enemies of religion, the Communists, pose as the pioneers in the field of social thinking." Fr. Hoeger also spoke of the injury done to Catholic life and the future of the Church by the influence the movies and picture magazines exert on the lives of Catholic youth.

Quite a number of members of St. Ignatius Parish in the days of Fr. Hammeke came to honor the memory of their revered former pastor. A musical program was a feature of the celebration.

The Allegheny County Section, Pennsylvania Branch of the CV, is sponsoring a Day of Recollection intended especially for returning servicemen in St. Francis Retreat House, Pittsburgh, on Sunday, January 6. Plans for this event were announced at the quarterly meeting of the organization, held in St. Henry's Parish, on Sunday, September 16. Mr. Carl Dorfner is the Branch's president. State President F. W. Kersting called upon all to exert every effort to make this event a success. The Conferences on this occasion will be given by Fr. James R. Cox, rector of Old St. Patrick's Church, Pittsburgh.

Guest speakers at the meeting were Dr. W. T. Brown, who discoursed on socialized medicine, with special reference to provisions of the Wagner-Murray Dingle Bill, and Fr. Joseph Smith, C.P., who commented on the address of Dr. Brown and spoke briefly on the activities to which the organization is devoted. Fr. Smith is the organization's new spiritual advisor.

An executive board meeting of the Branch was held in Holy Name Parish, Pittsburgh's northside, on October 28.

The system of selecting jurors and the details of a procedure that insures a fair and impartial jury for all was the subject of an address by Judge Joseph Ward, of St. Louis, at the October meeting of the St. Louis District League, conducted in Our Lady of Sorrows parish. The speaker, who is president of the St. Louis Laymen's Retreat League, also appealed to fathers to make a retreat at the "White House" with their sons.

Msr. Stollte, pastor of the parish, spoke briefly re-



garding Theresa Neumann, the stigmatist of Konnersreuth, in Bavaria, and the unstable social condition in our country. The League has planned a Day of Recollection for Sunday, December 9.

Bernard J. Gassel, of Holy Cross Benevolent Society, was elected President of the League. Others elected were Edward Kuyath, recording secretary; Joseph Piat-chek, financial secretary, Frank X. Huss, treasurer, and Joseph P. Steiner, marshal.

### *Golden Wedding Anniversary of President and Mrs. J. M. Aretz*

IT was on September 15 that a Mass of thanksgiving was read in St. Agnes Church, St. Paul, Minn., in commemoration of the fiftieth wedding anniversary of the President of the Central Verein, Mr. J. M. Aretz, and his wife. On the same occasion, President Aretz, who is also the President of the Catholic Aid Association of Minnesota, celebrated his seventy-fifth birthday, while shortly before he commemorated his fiftieth anniversary of membership in the Central Verein.

Following the church services a family gathering was held in the home of the jubilarians. Hundreds of messages and gifts from friends and acquaintances were addressed to the happy couple. At a monthly meeting of St. Peter and St. Clemens Benevolent Society conducted not long after the jubilee celebration, Mr. Aretz was unanimously elected an honorary member of the society.

Mr. Aretz is known in every city and hamlet in the State of Minnesota where there are Catholics. Both he and his wife are descendants of those sturdy Catholic pioneers of the State whose lives of labor and sacrifice are a part of the history of Minnesota. May Mr. and Mrs. Aretz be granted many more happy years.

### *Bishop Finnemann Murdered By the Japs*

OUR obligation to the missions in the Philippines may be measured by the sacrifices the missionaries made during the years while the Japanese were in power in the islands. More than one missionary died a martyr's death, as evidently did the Prefect Apostolic of Mindoro, Bishop Finnemann.

He was arrested in October, 1942, at Calapan, his residence, by the Japanese military police and accused of non-co-operation. The accusation was based on the fact that he would not permit them to use one of the houses near the church for the purposes of a red-light district. Bishop Finnemann was first interned for eight days in the High School at Calapan, but on October 26 they put him on a motor boat stating he would be taken to Manila for trial. While the craft left Calapan the Bishop did not reach the other shore alive; he was thrown overboard and killed. This occurred on the day after the feast of Christ the King, on October 26 of the year referred to.

For his sake and the sake of the priests and nuns who suffered a similar fate, American Catholics should eagerly co-operate in the restoration of the missions in the Philippines.

### *From Strange Corners of the Lord's Vineyard*

LACK of funds on the one hand and rising prices of commodities on the other make it difficult for missionaries the world over to continue their efforts or to extend their work. Writing from the British Cameroons, West Africa, the Mill Hill Father J. Jansen assures us:

"The Mass stipends you have sent me arrived at the very time when we were absolving our last few intentions. Consequently, I consider those sent us by you a real God send, a great help to us and a gift indeed.

"You will understand how deeply grateful I feel for your timely assistance, and how much I appreciate your continued help toward our needs.

"From day to day it becomes more difficult to make both ends meet, because prices of even the most necessary provisions increase by leaps and bounds. If it were not for your generosity and that of other mission friends, it would prove impossible to keep up the necessary mission work and make any headway at all."

### *Institute a Historical Room*

OUR mutual insurance societies are taken for granted by the present generation. They should be considered real monuments of mutual help which have profited the masses incalculably in the past hundred years. The lot of not a few individuals and families would have been much harder in many cases except for the assistance that came to them from such organizations in cases of sickness and death.

We know too little of their history and Historical Societies have not yet, it appears, begun to collect what would serve to illustrate the humble beginnings and the growth of these practical demonstrations of mutual help. It is therefore commendable the supreme officers of the Knights of St. George have decided to establish an Historical Room in their office building at Pittsburgh, where articles of historical interest pertaining to the order, organized in 1881, will be preserved and exhibited. As the *Knight of St. George* explains, the officers desire to obtain for the contemplated collection minute books of the early days, original charters, records, old badges, banners, but before all photographs of individuals or groups of members who helped to develop the organization. Both individuals and families are advised to part with heirlooms of this kind because they are apt to be lost as long as they are in private hands, while in the Historical Room of the Knights of St. George they will be faithfully guarded and preserved.

Let us on this occasion once more ask the members of the CV to entrust to the Library and the Archives of our organization letters and documents, clippings, etc., of more than ordinary interest. Old household records, price lists, etc., are also of value for a library such as ours. This is equally true of dodgers, tickets, etc. A pamphlet of a few pages may be more valuable than some thick volume. There are those who believe any book three or four hundred years old should fetch a good price; they will therefore carefully preserve an aged tome while they may discard a more recent publication which may be worth its weight in gold.



### Miscellany

THE Resolutions adopted by the Executive Conference of the CV in Milwaukee have been published in pamphlet form; copies may now be obtained from the Bureau upon request.

One priest, who was astounded at the unquestioning attitude of acceptance the compulsory military training legislation, proposed by the army, has been granted, had the CV's resolution on that subject reprinted for distribution among the members of the organization he serves as spiritual advisor. Catholics must be made aware of the serious consequences to the future welfare of the country by the blind acceptance of such a law.

Few men have devoted themselves so wholeheartedly to the promotion of a Fraternal Society as did the late Frank A. Darius, for fourteen years Supreme Treasurer of the Western Catholic Union, to whose growth in Missouri he had so largely contributed since 1892. While in St. Louis, Mr. Darius was employed as manager of the stereotyping department of the daily *Amerika*. The deceased had come to the United States in 1885 from Germany, where he had been born in 1859.

Rt. Rev. Msgr. Bernard Hilgenberg, pastor of St. Mary's Church, Carlyle, Illinois, and Commissarius of the CU of Illinois, was invested with the robe of a Domestic Prelate by His Excellency, Most Rev. Henry Althoff, Bishop of Belleville in solemn services conducted in St. Mary's Church on Sunday afternoon, September 16. The address on the occasion was delivered by Rt. Rev. Msgr. Leo Steck, of St. Louis. Bishop Althoff also spoke briefly at the conclusion, praising the newly-installed Monsignor for his work in the CU of Illinois. A luncheon was served the visiting clergy, and in the evening a parish reception was held.

"Our Professor of Politics and Sociology for the B.A. students in the Sacred Heart University College, recently opened by our Congregation," so the Prior of a Carmelite Monastery in Southern India writes us, "showed great interest in the pamphlets you have sent us. He told me he has ample opportunity to explain the sound principles applying to social problems to his students, among whom are also Hindus and Moslems. So I request you to send me what books you can spare for him."

The social question is no longer restricted merely to Europe and America; it is making itself felt in all parts of the world. It is no longer the shot that was heard around the world matters; such disturbing factors as industrialization on the one hand and the Communist Manifesto on the other are exerting a strong influence on the masses everywhere.

From a monastery in the Middle West there came to the Bureau an inquiry of general interest. The writer of the communication had read the articles on "Ameri-

canism" published in the *Catholic Historical Review*. "One of them contained certain remarks on Archbishop Corrigan," he states, "that reminded me of what I read years ago, that Arthur Preuss had collected material on the subject which was not, however, to be published until some thirty or forty years after his death. This material—the statement was possibly by Mr. Preuss himself—would vindicate Archbishop Corrigan's memory." Continuing he states: "While I am afraid that I shall not live to see this information published, I would be glad to know that the facts are such as I have stated them to be. In that case I could tell the members of our younger generation to wait for this publication before they pass judgment."

In our reply we assured the Father that he had been correctly informed and that all of Mr. Preuss' letter files were in the possession of the Central Bureau and kept in a vault. We furthermore stated that we did not believe it was opportune as yet to make these files accessible.

One of the most retiring but at the same time faithful friends of the CV and the Bureau, heretofore known as Father Henry Ehr, of Stevens Point, Wis., was appointed a Domestic Prelate by the Holy Father, Pope Pius XII, and invested with the robes proper to his new ecclesiastical station by the Bishop of Green Bay, Most Rev. Stanislaus V. Bona, in St. Francis Xavier Cathedral, on September 12. For over thirty years, since the time of our annual Study Courses, conducted at Spring Bank, Wisconsin, Msgr. Ehr has been a faithful friend of the Bureau and its program.

With the tenth anniversary of his consecration in mind, it occurred to some of Most Rev. Bishop Muench's friends attending the Conference of the Executive Committee in August, that they should present him with a token of their esteem and affection. Mr. Ernst A. Winkelmann, of St. Louis, gladly accepted the pleasant task of making known the intention to acknowledge unostentatiously the gratitude of those whom Bishop Muench has on so many occasions favored with proofs of his friendship. The result of the collection, one hundred and seventy-nine dollars, was forwarded to the Bishop of Fargo by the General Secretary of the CV.

A great need exists among Catholics in our day for the renewal of the spirit of Frederic Ozanam. We often forget that we cannot be saved unless the law of love of neighbor which Christ brought into the world is observed. In addition there is a nobility, grandeur and efficacy in the practice of Christian charity which the philanthropy of the state is not generally able to supply.

On the occasion of the Centenary of the St. Vincent de Paul Society in the U. S. recently celebrated in St. Louis, the Central Bureau published the brochure "Faith, Love, Action: From the Letters of Frederic Ozanam." It contains many gems of thought from the pen of the noted apostle of charity. Copies are now available at ten cents each.



# DAS SOZIALE APOSTOLAT

## NACH CHAPERITO.

(Aus den Lebensnachrichten des hochw.  
Peter Kuppers.)

**B**OESE werden konnte ich nicht, denn die Sache war zu komisch und da habe ich ihn denn gefragt: „Wie kommt denn das? Bist Du der neue Pastor?“ Noch nie hat mich ein Mensch so dumm angeschaut wie der im Bett. Was sollte ich machen? Der machte gar keine Miene mir meinen rechtgültigen Platz einzuräumen und obendrein erfuhr ich, dass er das jede Nacht so machte, mit Ausnahme der Nacht, in der ich erwartet wurde. Da habe ich ihm gesagt, er solle sich diesmal nur nicht stören lassen für dieses Mal und mein Begleiter und ich sind weiter gefahren. Da kamen mir die Worte eines Dichters in den Sinn:

Eine schöne Menschenseele finden ist Gewinn,  
Ein schönerer Gewinn ist, sie erhalten.  
Der schönste und beste sie, die schon verloren  
war, zu retten.

Ich hoffe nicht, dass ich das ästhetische Gefühl meiner Leser verletzt habe, als ich da von Flöhen sprach. Das waren keine Flöhe, sondern Wanzen. Das sind zwei verschiedene Dinge. Da erinnere ich mich an etwas. Es war, soviel ich mich erinnere, im Jahre 1915. Ein Vetter von mir besuchte mich. Sein Name war Harry und er war aus Philadelphia. Er war Student. Es gefiel ihm gut bei mir und besonders hatte er sich in das Pferdereiten verliebt. Wenn ich meine Missionsreisen machte, begleitete er mich sehr oft, aber er ritt immer zu Pferd, während ich mit meinem Sakristan im Buggy fuhr. Bald lernte er Spanisch, so dass er fertig werden konnte. Er war mir ein lieber Begleiter und, was das Beste war, er hatte eine vorzügliche Stimme und sehr rasch lernte er die spanischen Kirchengesänge und auch andere Lieder wie La Paloma und Cucaracha. Eines Tages musste ich eine lange Reise machen, um eine Heirat auf der entferntesten Mission zu halten. Es waren mehr als sechzig Meilen. Da Harry noch nie eine spanische Heirat in der Mission gesehen hatte, so wollte er absolut mit. Er ging zu Pferd und mein Sakristan und ich im Buggy. Früh morgens fuhren wir ab, und um die Pferde nicht frühzeitig zu ermüden, fuhren wir langsam. So gegen sechs Uhr abends kamen wir an, natürlich sehr müde und wir wollten in der Sakristei der Kapelle

übernachten. Die Familie der Braut war wohlhabend und sie waren sehr gute Pfarrkinder. Der Vater bat uns, doch diesmal im Hause zu schlafen, und er werde uns ein gutes Zimmer mit zwei Betten zu Verfügung stellen. Viele Leute hatten sich gegen Abend versammelt. Vor dem Hause wurde getanzt und gefeiert. Es war meinem Vetter etwas Neues und da er es liebte zu tanzen, so amüsierte er sich gut mit den spanischen Mädels, die alle aufgeputzt wie spanische Madonnas ausschauten. Eine Guitarre und eine Violine lieferten die Musik. Es war recht schön. Gegen zehn Uhr wurde der Tanz beendet, denn morgen sollte Hochzeit sein. Harry hatte den ganzen Tag auf dem Pferde gesessen und das heisst was, wenn man es nicht gewöhnt ist. Dann dazu noch ein paar Stunden Tanz und er war fertig, schlafen zu gehen. Ich frug den Hausherrn, wo denn alle diese Leute schlafen würden. „Ja“, sagte er, „einige gehen heim, andere haben ihre Matratzen unter die Bäume im Garten gelegt und die schlafen da.“ Er zeigte uns ein nettes Zimmer mit zwei grossen Betten, guter Bettwäsche und reinlich. Auf dem Boden wurde eine Matratze ausgebreitet, das Bett für meinen Begleiter. Harry und ich hatten unser eignes gutes Bett. Sobald wir drei allein im Zimmer waren, nahm ich die Matratze von meinem Bette und machte mein Bett auch auf dem Boden. Harry schaute mich an und konnte das gar nicht begreifen. Ich erklärte ihm, dass ich viel besser so schlafe, wie im Bette. Das konnte ihm nicht einleuchten. Mein Sakristan stieg in sein Bett; das heisst er brauchte nicht hoch zu steigen, denn es lag auf dem Boden. Harry stieg auch ein. Dann nahm ich die Petroleumlampe und stellte sie ganz nahe an mein Bett und erklärte es damit, dass ich noch etwas Brevier beten wolle. Ich wusste aber, dass solange ein Licht brennt, so dass das Bett erleuchtet ist, kommen die Wanzen nicht so rasch aus ihrem Verstecke heraus. Es dauerte nicht lange bis Harry stöhnte. Kannst Du nicht schlafen? frug ich ihn. „Ich weiss nicht, was eigentlich los ist, ich muss immer kratzen.“ „Da hast Du ja die Bescheerung. Du hast zuviel mit den Mädels heute Abend getanzt und das steckt Dir noch in die Knochen. Deshalb juckt es so.“

Ein Paar Minuten nachher nahm mein Sakristan, der sich einige Male unruhig auf seinem Lager herumgewälzt hatte, sein Kopfkissen, Decken und zu guter letzt auch seine Matratze und verschwand aus dem Zimmer. Er legte sich zu der Gesellschaft, die unter den Obstbäumen Zuflucht



gesucht hatte. Das schien dem Harry verdächtig. Er sprang auf, nahm die Lampe und stellte eine gründliche Bettuntersuchung an. Was man da sehen konnte, spottet aller Beschreibung und wer es versteht, versteht es, aber verdauen kann man es nicht. Ganz aufgebracht über eine solche Miss-handlung, die ihm von seiten der zahlreichen Bettgenossen zuteil wurde, flüchtete er auch ins Freie. Ich stellte die Lampe wieder ganz nahe an mein Bett und bedeckte mich nur mit dem weissen Bettuch, aber kein Angriff erfolgte.

Das Leben in solchen Plätzen ist hart und man muss jung sein, um es jahrelang ertragen zu können. Sogar wenn ich eine Reise für eine ganze Woche unternahm, so nahm ich zwei Wassersäcke mit, die mit frischem Wasser angefüllt waren, denn auf diesen Ebenen begnügen sich die Leute mit einem Trinkwasser, das oft fast ungeniessbar ist. Hier und da findet man einen Brunnen und da wurden die Wassersäcke wieder aufgefüllt. Ich kann sagen, dass ich fast jeden Monat meine fünfzehn Plätze besuchte. Wie schon gesagt, damals gab es keine Automobile. Das Essen, obgleich die Leute das Beste hergaben, war nicht, was ein europäischer Magen verträgt. Da gab es gewöhnlich Bohnen, schwarzen Kaffee und Tortilla. Wenn ich dann nach solchen Strapazen heimkam, so hatte ich es gut, denn meine Haushälterin sorgte immer für ein gutes Essen und wenn ich daheim war, hatte ich es bequem. Ich habe nie Geld für meine eigne Bequemlichkeit ausgegeben, aber meine Haushälterin hatte ihre eignen Möbel aus Santa Fe kommen lassen und so war ich ganz gut eingerichtet — keinen Luxus, aber wenn ich zu Hause war, war ich eben zu Hause. Da sollte jeder Bischof darauf schauen, dass ein Priester in seinem Pfarrhause eine Person hat, die zuerst mal Verstand besitzt und dann zweitens gut sorgt. Dann kann ein Priester mit Lust und Liebe arbeiten, denn auch ein Priester braucht, wie jeder civilisierte Mensch, einige Stunden, die er in seinem Heime gemütlich zubringen kann. Auch das Haus eines Priesters soll gemütlich sein.

Auf den Reisen bemerkte ich bald, dass wenn eine Feierlichkeit abgehalten wurde, niemals die Guitarre und die Violine fehlen durften. Sogar nicht während des Gottesdienstes. Aber das war mehr eine Travestie, als etwas anderes, denn wie konnten solche Musikanten, die keine Ahnung hatten von den liturgischen kirchlichen Gesängen, bei der heiligen Handlung würdig assistieren? Wenn gesungener Gottesdienst war, so war auch immer ein Sänger engagiert und der, begleitet von

Guitarre und Violine, nahm die ganze Aufmerksamkeit der Leute in Anspruch. Aber es war fast unmöglich, geduldig am Altare zu stehen und sich diese Musik mit anzuhören. Meine Haushälterin, der ich eines Tages diese Erfahrungen erzählte, und die auch Organistin in der Pfarrkirche war, kaufte ein tragbares Harmonium und wenn gesungener Gottesdienst abgehalten wurde auf den Missionen, so fuhr sie mit und das kleine Harmonium, das keine fünfzig Pfund wog, wurde auch ins Buggy geladen und so ging es dann zu den verschiedenen Plätzen. Den Musikanten mit Guitarre und Violine hat das nicht so recht gefallen, denn die verloren nicht nur ihren guten Namen als Musikanten, sondern auch die paar Dollars, die sie für ihre Dienste beanspruchten. Eine Sache konnte ich ändern. Es war so Brauch, dass nach dem Gottesdienste eins aufgespielt wurde, und das war gewöhnlich ein Stück zu dem man tanzen konnte. Auch nach dem Gottesdienste mit Harmonium und liturgischem Gesang, musste immer ein Stück Tanzmusik gespielt werden. Das nahm sich sehr sonderbar aus in einer Kirche oder Kapelle, aber man muss oft ein Auge zudrücken, um den guten Willen der Leute zu erhalten. Man muss sich nach der Decke strecken. Natürlich, diese Reisen waren hart für eine Dame und besonders wenn sie eine Woche dauerten.

Es ist angebracht, nicht zuviel über die Missionsreisen zu erzählen, denn einige Beispiele genügen. Ich muss aber noch ein paar Erfahrungen hinzufügen. Alle vier Jahre kam der Bischof und in ihm hatten wir einen ausgezeichneten Missionar. Es war Erzbischof Daeger, der so tragisch ums Leben kam auf seiner letzten Firmungsreise in meinen Orten. An einem Sonntag Morgen hatte er die Firmung in einer Mission gespendet, und es war immer sein Vergnügen, mit den armen Leuten sich zu unterhalten und zu scherzen. So wurde es etwas spät, als wir von dem Orte abfuhren, um noch zeitig an einem weiteren Platze gegen Abend die Firmung zu spenden. Ich hatte ein zweisitziges Buggy und zwei sehr gute Pferde und eines von ihnen konnte die Peitsche überhaupt nicht vertragen. Wir hatten den Platz verlassen und waren in der Ebene. Es war ein schönes sonniges Wetter. Kein Wölkchen zu sehen. Da ich die holperigen Wege genau kannte von meinen vielen Reisen, so passte ich immer gut auf. Der Erzbischof und ich sassen auf dem zweiten Buggysitze. Der Lenker des Wagens war nicht der alte Sakristan, sondern ein jüngerer Mann und ein Junge von etwa vierzehn Jahren. Unser Gepäck war unter dem Buggysitz untergebracht und da-



runter waren auch die schönen Gewänder meines hohen Begleiters. Plötzlich bemerkte ich in der Ferne, dass ein gewöhnlich trockener Wasserlauf mit Wasser angefüllt war. Ich konnte mir das nicht erklären und lenkte die Aufmerksamkeit meines Begleiters darauf. Es dauerte nicht lang und wir sahen die ganze Bescheerung. Es musste irgendwo stark geregnet haben, denn der Wasserlauf war angefüllt und fast zu einem reissenden Strom angeschwollen. Es war kein Ausweg und wir mussten durch. Ich hatte kein so grosses Vertrauen in dem Lenker der Pferde und es war nur eine schmale Durchfahrt möglich. Die zu verfehlen, würde fatal sein, denn auf der linken Seite war es viel tiefer und rechts waren hohe Steine, die aber durch das hohe Wasser unsichtbar waren. Ehe wir einfuhren, stieg ich aus, denn unser Leben riskieren wollte ich auch nicht. Mein hoher Begleiter meinte, es sei nicht so schlimm, aber ich ging zu Fuss bis an das reissende Wasser, nahm einen dicken Stein und warf ihn in die Flut, um zu prüfen wie tief das Wasser sei. Es war tief, aber durch mussten wir, denn es war der einzige Weg, der uns zum nächsten Orte führen konnte. Dem Lenker sagte ich, die Pferde genau so zu lenken, wie ich es ihm sagen würde. Hinein ging es ganz langsam und vorsichtig. Das Wasser reichte den Pferden gleich bis an die Brust. Nur langsam und immer gerade aus. Nur die Pferde in der Leine halten und dann allein gehen lassen. Plötzlich hält das Pferd, das die Peitsche nicht vertragen konnte, an. Der Kutscher schrie das Tier an und ehe ich es verhindern konnte, gab er dem Tiere einen Peitschenhieb. Das war zuviel. Das Pferd sprang nach rechts, der Wagen folgte und beide Räder an einer Seite waren zwischen den hohen Steinen eingeklemmt. Ich griff dem Kutscher in die Leine und hielt das Pferd bis es sich beruhigte. Dann gab ich die Leine zurück, rollte meine beiden Hosenbeine hoch, zog Schuhe und Strümpfe aus und langsam liess ich mich ins Wasser. Das Wasser aber war tiefer als ich gedacht hatte, es ging mir gleich bis über den Magen. Der Erzbischof machte sich fertig, mir zu folgen, aber ich bedeutete ihm, ruhig sitzen zu bleiben. Ich machte die Pferde vom Buggy los und ging dann bis vor die Pferde und leitete sie ganz langsam am Zügel aus dem Wasser. Ich war nun auf der anderen Seite, ging aber sofort wieder ins Wasser zum Buggy. Der Kutscher und der Junge mussten auch ins Wasser, einer nahm die Lanze des Buggys, weil die beiden anderen das Buggy zu schieben versuchten. Es war aber so eingepfercht, dass wir es nicht bewegen konnten. Das schien

nun dem Erzbischof zuviel zu sein, besonders da das Wasser immer höher stieg. Er fing an, sich der Schuhe und Strümpfe zu erledigen, dann folgten Rock und Weste, der Kragen, dann die Hosen und zu guter letzt das Hemd. Ganz ruhig legte er seine Sachen auf den Sitz des Buggys und hinein ging es in die brausende Flut. Er nahm seinen Platz an der Lanze des Buggys ein und wir anderen gingen an die Räder. Da der Erzbischof etwas kleiner war als wir, so stand er bis über die Brust im Wasser. Die ganze Geschichte kam mir so sonderbar vor, dass ich lachen musste, aber da wurde er ungeduldig und betitelte mich mit Du. „Du bist unverwüstlich“, schrie er mich an, „pack lieber an anstatt da zu lachen“. Aber alles anpacken half nichts; wir konnten den Wagen nicht bewegen und dazu schien das Wasser immer höher zu kommen. Auf unser Gepäck hatte niemand acht gegeben in der Aufregung und das Wasser floss schon unter den Sitzen des Buggys, so dass alles jeden Augenblick hinausgespült werden konnte. So rasch wie es ging, wurde nun alles ans andere Ufer getragen und dann zuguter letzt trug ich das letzte ans Ufer, Anzug, Schuhe und Strümpfe meines Vorgesetzten. Der Erzbischof war im Vorteile, denn ausser seinem Unterzeug, dessen er sich natürlich nicht erledigt hatte, waren seine Sachen trocken. Wir drei aber waren durchnässt. Das zeigt doch, dass ein Bischof mehr Verstand hat, wie die unter seiner Obhut stehenden. Auf meinen Rat hin schlug er sich in die Büsche und zog seine trockenen Kleider an. Wir drei konnten doch nicht nass wie wir waren weiter reisen und so liefen wir eine Meile weit zu einem kleinen Hause, fanden aber die Tür verschlossen. Da ich den Eigentümer kannte, brach ich die Tür auf und in dem einzigen Zimmer stand in einer Ecke eine Truhe und in der vermutete ich die Garderobe der Familie. Auch die wurde aufgebrochen. Nun muss man nicht denken, dass eine arme Familie viele Kleider hat, aber es war doch gerade genügend unsere Bedürfnisse zu befriedigen. Rasch wurde gewechselt, das nasse Zeug ausgezogen und das wenige Trockene kam an dessen Stelle. Ich hatte eine Corderoy-Hose gefunden, die aber an einer gewissen Stelle einen ordentlichen Riss hatte. Dazu fand ich einen alten Rock. Die beiden anderen fanden auch das Allernotwendigste und so ging es zur Unglücksstelle zurück. Der Erzbischof hatte alles aus seinem und meinem Tragkoffer ausgepackt und zum Trocknen ausgelegt und fast alle die schönen Sachen waren wie es uns schien verdorben von dem lehmigen Wasser. Wir warteten



dann auf Hülfe, die auch kam und es war die Familie in deren Haus wir eingebröchen waren. Der Mann und seine Jungen holten mein Buggy aus dem Wasser. Wir spannten an und dann ging es weiter, denn die nächste Station musste noch erreicht werden, denn gegen Abend sollte noch Firmung stattfinden. In diesem jämmerlichen Aufzuge kamen wir schliesslich an. Die Leute warteten vor dem Kirchlein. Am ersten Hause sprang ich ab und sorgte für etwas bessere Kleidung, aber der Erzbischof fuhr gleich bis zur Kapelle, wo er den Leuten zuerst den ganzen Vorgang erzählte, worauf er sie noch eine stundelang unterrichtete. Als ich die Sakristei betrat, konnte ich den Erzbischof in der Kapelle sehen. Da stand er, die nasse schöne erzbischöfliche Kleidung an. In meinem Herzen musste ich diesen Mann bewundern. Er war unverwüstlicher als ich. Nach der Firmung gingen wir zu unsern Gastgebern und da haben wir zwei fast bis Mitternacht alles ausgewaschen und haben alles auf die Leine draussen gehängt. Am Morgen war alles trocken, aber es fehlte sein weisses schönes Rochette und konnte nicht gefunden werden. Wo das während der Nacht hinkam, wissen wir bis heute nicht. Doch, vielleicht weiss es der gute Erzbischof jetzt. Da er tot ist, wird er wohl darüber Erkundigungen im Himmel eingezogen haben, aber ich glaube, ein böser Hund hat es von der Leine gestohlen.

(Fortsetzung folgt)

## Contributions for the Library

### General Library

HON. JOHN J. COCHRAN, Washington, D. C.: A War Job Thought Impossible, Detroit, 1945; Report on Proposed Tidewater Seaway Canal at New Orleans, and other pamphlets.—REV. JOSEPH J. SCHAGEMANN, C.Ss.R., Md.: Centenary Souvenir Congregation of the Sisters of the Poor of St. Francis, 1845-1945.—REV. EUGENE HAGEDORN, O.F.M., Ohio: Year Books, Diocese of Indianapolis, 1943 and 1944.—MISS GERTRUDE SPETTEL, Minn.: Villa Louis: Historic Home of Hercules L. Dousman, 1936; Illustrated Handbook of the Historic Home of Hercules L. Dousman, 1936.

## Acknowledgment of Monies and Gifts Received

### Central Bureau Emergency Fund

Previously reported, \$43.00; N. N., Ill., \$22; Total to including October 17, 1945, \$65.00.

### Donations to Central Bureau

Previously reported, \$13.25; St. Bonaventure Benev. Society, Milwaukee, Wisc., \$5; Medical Mission Unit, Our Lady of Sorrows Parish, St. Louis, \$5; Frk. Stifter, Pa., \$5; Mrs. Frank Meyer, Conn., \$1; C. Schu-

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macher, Pa., \$1.25; N. N., New York, \$1; Sundry Minor Item, 18c; Total to including October 17, \$31.68.

### Central Bureau Expansion Fund

Previously reported, \$538; P. J. Strunk, Kansas, \$50; Total to including October 17, 1945, \$588.00.

### Chaplains' Aid Fund

Previously reported, \$1,455.72; Christian Mothers' Society, Olfen, Texas, \$10; Altar Society, Holy Trinity Parish, St. Louis, \$5; Total to including October 17, 1945, \$1,470.72.

### St. Elizabeth Settlement

Previously reported, \$2,829.38; United Charities, Inc., St. Louis, \$621.57; Interest Income, \$32.50; Surplus Food Administration, \$89.52; Mr. Uebel, Mo., \$10; From children attending, \$498.41; Total to including October 17, 1945, \$4,081.38.

### Catholic Missions

Previously reported, \$1,942.90; CWU, New York, Inc., \$1; Mrs. M. Realander, Minn., \$25; N. N., Ill., \$25; A. J. Loeffler, Minn., \$2; N. N., Wisc., \$2,000; S. Stuve, Mo., \$1; Mrs. G. Steilein, Pa., \$20; St. Elizabeth Guild, New York, \$30; Juvenile Exhibit, St. Joseph and St. Elizabeth Societies, New Ulm, Minn., \$30; F. X. Mangold, Ill., \$5; P. Wenzel, Kansas, \$170.28; Rev. F. H., New Jersey, \$10; Rev. J. A. Vogelweid, Mo., \$256; Total to including October 17, 1945, \$4,518.18.

### Gifts in Kind

were received from the following men and organizations of men (including receipts of October 17, 1945):

Articles for Church and Sanctuary Use, From: Philipp and Sons, Indiana (missals, crucifix, cruet plates, 14 cassocks, 12 First Communion veils, 3 First Communion purses, 7 sets vestments, 3 copes, 4 altar boys' surplices, Benediction veil, holy pictures, 1 pkg. pamphlets, 9 catechisms); Rev. J. L. Wolf, Kansas (14 cassocks).

Wearing Apparel, From: S. Stuve, Mo. (clothing, shoes, hats); C. P. Kraft, New Jersey (clothing, shoes); Knights of St. George, Indiana (4 cartons clothing).

Books, From: Rev. Joseph P. Rewinkle, Conn. (5 books); F. P. Kenkel, Mo. (6 books); H. Dold, Ill. (15 books); Catholic Knights of St. George, Pa. (13 cartons books).

Magazines and Newspapers, From: S. Stuve, Mo. (magazines and newspapers); C. P. Kraft, New Jersey (magazines).

Miscellaneous, From: H. Dold, Ill. (4 prayerbooks); C. P. Kraft, New Jersey (greeting cards, holy pictures, medals, rosaries).